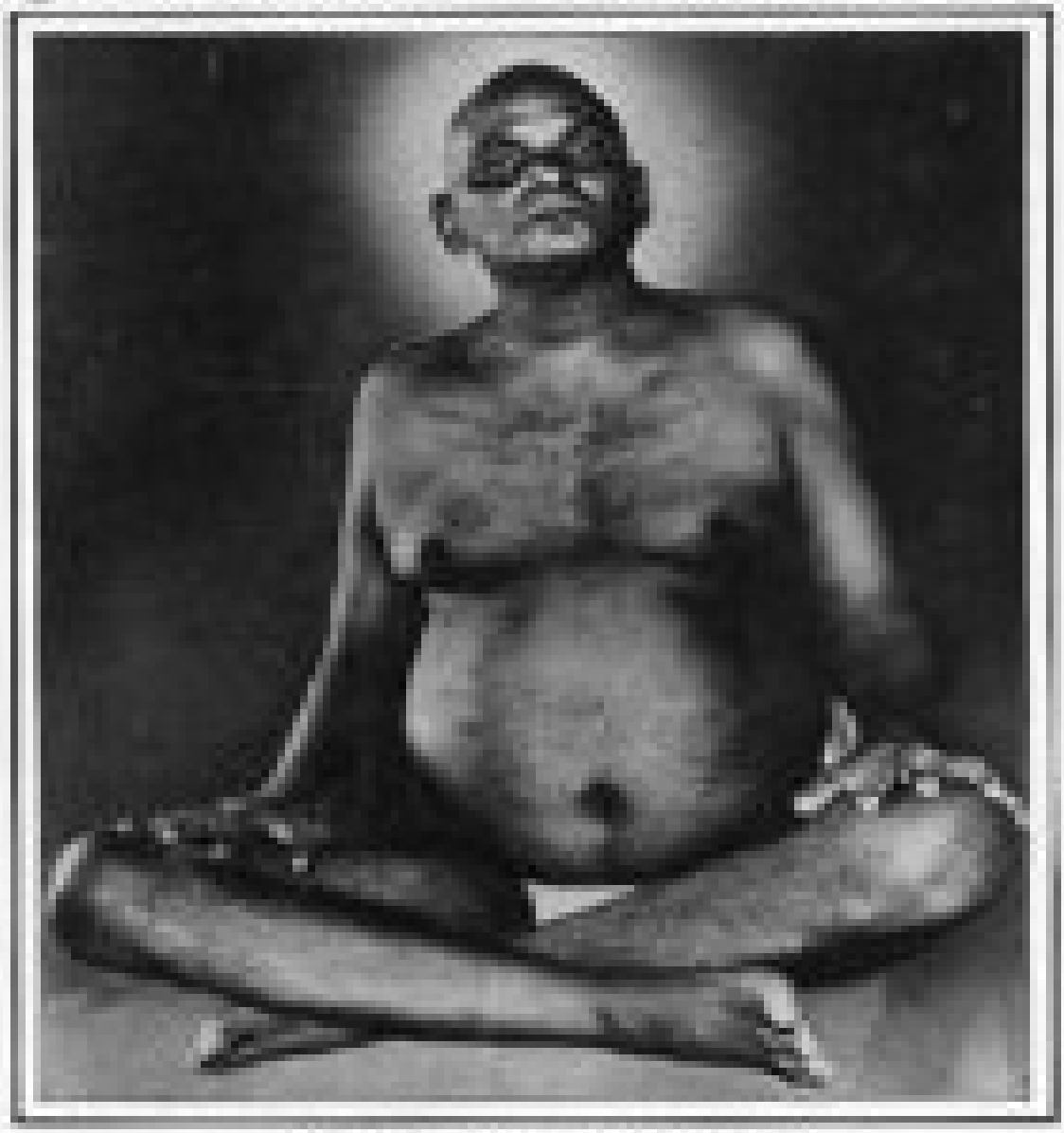
CHIDAKASH GEETA

GREATNESS OF THE SOUL



As Revealed By

SRI NITYANANDA

Ganeshpuri, India

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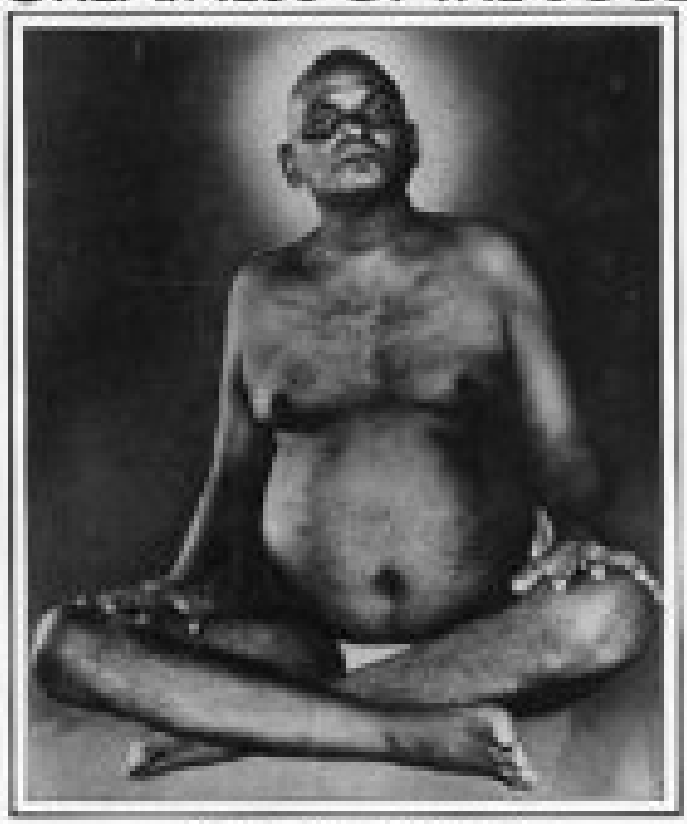

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Chapter 1

1. Jnanis have no mind. To Jnanis, everything is the same (samatman). To them there is no state of sleep, dreams or deep sleep (shushupti). They are always asleep. They have no distinction as Sun or Moon; they are, always in the dawn of the rising Sun. The lamp does not shine brightly, when its glass is covered with soot, similarly, the soot covering the mind has to be removed.

2. Sun – the Sushumana nadi, Moon – the Ida nadi, Star – the Pingala nadi , red in colour, blue in colour, green in colour.

3. Where these three nadis (nerves) meet is the heart space (Hridayakasha). As the days pass by, Bindu, Naada (harmonium, percussions, violin, orchestra), within one's head is the all inclusive sound – it is complete without any distortion or defeciency.

4. Just as camphor is consumed by fire, so also, Manas (mind) must be consumed by the Atman (Self).

5. Once the water within the coconut dries, it seprates from the shell, making a hollow sound when its shaken; similarly a notion that, the thought process is distinct from the body awareness, has to be cultivated. Initially, the illumination: it is only in the light that all vices are are turned to cinders.

6. Just as water is drawn up from a well, just so is the breath to be drawn up. The downward movement of the breath should be like the descent into the well of an empty vessel. That which is exhaled is cinder, that which is to be drawn up and taken in, is the Omkara breath. That which is called as Omkara breath, is Manas (mind).

7. That which one calls Manas (mind) is Jeevatman (living Self); only the states differ, Jeevatman is the Paramatman.

8. Knowledge has to be acquired. What is such knowledge? That which is the Paramatman (Supreme Self) is symbolised by the Jeevatman (living Self), this is to be known.

9. Within the Jeevatman (Living Self) is the Paramatman (Supreme Self), to see the subtle truth, in the gross, is real Mukti (Liberation).

10. One has to avoid the gross sleep and sleep in the subtle. In the breath within breath one has to sleep.

11. The Oordhva (upgoing) breath is like the arms of the clock which keep moving within it. It is then that, the universe appears within oneself.

12. The reflection of the sky is seen in the water kept in an earthen pot, just so is it seen within oneself.

13. If food is prepared in a golden vessel, the dog eats it. If it is prepared in an earthen vessel, even then the dog eats it.

14. The reflection of the sun is seen in the saline (turbid) water of the sea. It is also seen in the sweet (clear) water of a lake at the top of a hill. It is not enough if it is seen with the eye, one should be able to put it to use.

15. On a tree grow numberless flowers. The flowers perish but the tree does not perish. The Adhogati (lower-state/ visible) is like flowers, the Madhyagati (median – state/invisible) is like the tree.

16. There are match sticks in a match-box. Fire is produced only when the match stick is struck against the side of the box. Similarly, the Manas is the match stick; Buddhi (discerning intellect) is the side of the box. One should rub the Manas against Buddhi and then one attains Jeevan mukti (life liberation), this can be called true independence.

17. One should forsake the notions of honor and dishonor. Body identification should be forsaken. The one who forsakes these, ceases to possess anything; existence then appears as the ‘Self’.

18. That alone is Jagamjyoti (universal light) and Paramjyoti (Supreme Light).

19. From a plank, are manufactured tables, chairs, etc. Similarly the plank is like the original primordial state.

20. Manas (mind) - Atmansthan (state of the self) it is identical in all. Ultimately, in the end, everyone is identical. It is in the intervening breaths that, there are differences in thoughts and attitudes.

21. Fire, air, water and earth are common to all it can be had by all. Similarly, water gushing from a well does not distinguish between a brahmin, a pariah, and children as such, it is accesible to everybody.

22. The gigilly like Manas (mind) has to be grinded in the Budhi (discerning intellect) like mill, the oil that is Amrita (Ambrosia) has to be extracted.

23. Buddhi is the king. Manas is the minister. Manas should behave as per the directions of the Buddhi

24. At the place on the road, where a crowd of five or six thousand people gather, it is risky to drive a horse drawn carriage; extreme caution is called for. The one riding has to have the attention focussed on others, not towards the self.

25. The one’s immersed in water, do not percieve the chill. Similarly the one’s who have realised the complete, have no anger.

26. To a seed roasted in fire, there can be no sprouts. A lamp without oil, is no "lamp”. The gas light (luminary device)

pales in the brilliance of Sunshine. The glory of the world is percieved in the sunlight. Similarly, to the Manas (mind) which is like a king, Buddhi (discerning intellect) is the minister. To a tree that does not bear fruits, there is no beauty. There is no effect without cause. To see that which is dark, in light, is the real effect. Darkness is ignorance, light – knowledge. One must see one's true self within. One has to merge in one's primordial state. That which has been taken has to be returned.

27. The one called Guru (spiritual teacher), will lead anyone from a thorny path to the royal road. The one's called Guru, are of two kinds. One is the Karana (causal) Guru and the other, the Karya (effectual) Guru. The one who instructs another is the "causal" Guru, the mind is the "effective" Guru. One cannot be a Guru to another. One is merely the "causal" Guru to another. The one who shows direction of the well water is merely the "causal" Guru. The Sarvantaryami (all pervasive inner being) existing in all beings is the Jagadguru (Universal perceptor).

28. To say Guru Guru is to identify the Guru with the body; it is neither having Padukas (sacred sandals) in the feet, nor having rosary beads in the hands; to speak about Brahmnjnan (knowledge of ultimate truth) and give away worthless rocks, such is not a Guru. What one speaks, that must be put into practise. First one has to do, only then can one speak about it to others (one is to practise that which one preachs).

29. One who has ceased to identify the self with the body, knowing it to be futile, is a Guru. There is none superior than the Guru. There is no God greater than such a guru. Guru "is" God; God is the Guru.

30. Sugar in hand, if kept at any place, will not make one aware of its taste; its sweetness is experienced only when it is placed on the tounge. One cannot get Mukti (Liberation) if

one simply chants "Rama, Krishna, or Govinda" for a thousand years; such a chant is to be invoked only in the mind.

31. Cow’s milk never tastes bitter. Stones placed on the earth do not speak. By visiting places of pilgrimage like Benares and Rameshvaram, one cannot attain Mukti (salvation). What is essential is to “still” the mind for a moment and to contemplate by Budhi. Neither “Stones” nor “Earth” can give one Darshana (the vision of Divine). Such is but the illusion of the mind. If this is not understood, it is difficult to attain Purusharta (ultimate goal of life). That which is taken, the taking of human birth is the Karya (effect), to give it up is the Karana (cause). Such is the way one is to know Karya-Karana (Cause – Effect). So too, is one to understand the just and the unjust. One is to attain the state of Peace.

32. There cannot be a house without doors; without fire, water cannot be heated. Without air, there can’t be fire. Without food, without sleep, how many days can one survive? Without the Pranavayu (life sustaining breath) one can’t survive even for five seconds.

33.Shrishtisanhar (dissolution of creation) Vayuroop (air like form) Neelchaya (bluish colored), Raja Yoga is the entire super-structure of Advaita (non-dualism): the complete (Akhanda) once known, leaves no place for the incomplete (Nikhanda).

34. Within the complete there is no incompleteness. To a Jnani (wise one), there is none as Ajnani (ignorant). To an Ajnani, there is none as an Jnani. Even if all the children were to beat their mother, the mother never forsakes her children.

35. In the same way, one is to never forsake the state of the Guru’s grace. The way the reflection of the Sun simmers in

water, one’s mind should not waver.

36. The water in the sea is unbounded, the water in the lake is bounded. One’s mind must be like the water in the lake. Mind is the cause for the good (fortune) and bad (adversities). It is by one’s thoughts that one can become bad or one can become good. God does not do good nor bad to anyone. That means, Buddhi (discerning intellect) and Jnana (wisdom) are the facets of Divinity. The reason is, intelligence and knowledge are the divine faculties in man. Similarly, one whose thought is without stain and is unharmed even if struck by lethal bullets. Without yoga (confluence of grace and eventuality), liberation from karma (sequence of past action and reaction) is impossible.

37. Without knowing the “Reality” (truth), merely putting on a façade, will not exterminate one’s karma. With forgein concepts hypocritically hidden within, one is not to behave otherwise externally. The thoughts that arise in the mind, are to be articulated; that which is orally expounded, such a way one has to behave. That which one speaks, just so one is to be; that which is done, is to be spoken about. (Do what you say. Say what you do). Such is a Jnani, Parmahansa (Supreme Swan), such is a Yogi, Sanyasi. The one who has forsaken all desires, is a Sanyasi. One who forsakes Asha (projections) is an Acharya (teacher) to all.

38. What is served for others, should not be eaten by one. One is to have that which is served only for oneself.

39. More for one, less for the other, such is not the case. The power of thought, the ears, the nose, the hand, the eye, etc. are the same in all.

40. The nose cannot be at the place where the eye is. The functions of the leg, have to be performed by the legs.The work to be done by the hands cannot be done by the head.

41. That which is called the head is an ocean of Ananda (Bliss). Within it, is the Prana Linga, which is the seat of Mukti (Liberation). Not Pustakjnan (knowledge acquired from books), Mastakjnan (knowledge inherent in the head). The books are incomplete, that within the head is complete. The books have chapters, that which is within the head is one unbroken chapter. Books are for those who do not have a steady (crystal clear) view of Shastra (Religious scriptures). That which is called Shastra, is the steady and eternally existing all inclusive entity. When one emerges from the womb, it is not with a book, but the head. Neither when one departs nor when one emeges is the book present, the book exists only in the intervening span.

42. As one emerges and as one departs, one is an Avdhoot, in the intervening span is Maya (Power of illusion); that, which encompasses the four directions is Akhanda (complete); all that which lies within this, is Nikhanda (incomplete).

43. Silt/dirt does not accumulate wherever water flows, there cleanliness prevails; such dirt is Ajnan (ignorance); the flowing water is Bhaktijnan (wisdom born of devotion).

44. Bhakti (devotion) is neither giving away money in charity, nor giving free meals. Bhakti means love. To forsake all attitudnal sentiments (preconcieved notions), to see the entire creation with Samadrishti (equanimity) is Bhakti.

45. One who has no control of breath is neither aYogi nor a Sanyasi. Without a rudder, it is not possible to steer a boat to the required destination.

46. If one were to be good, all appear good. One by oneself has to be good.

47. One drinks the juice of the sugarcane and throws away the refuse, similarly this body is an abode; as it gets

dilapidated another abode will be built.

48. The bird does not perish, that called the “cage”, perishes. The cage means that made of dust; nerves and vessels of dust. The vessels binding the flesh and bones are impermanent, when there is even a day without water, then a vile stench arises; the human body is not such that, it can be relied upon.

49. Manas (mind) means the faculty of thoughts. To forsake gross thoughts and be absorbed in subtle contemplation is Nirvikalpa Samadhi (unobstructructed ‘at-one-ment’), Samadhi is akin to tying down a bird in the cage and teaching it a language for it to speak; so too, is the Manas to be placed in the Budhi, and one has to teach oneself.

50. Like the key of a mechanical clock that has been tightly wound, to look upwards, holding the nostrils with one’s hand, for restraining the breath, such kind of dramatic contortions, as if it is some circus or movies, is not Samadhi.

51. To have Samadrishti (equanimity) is supreme. The world is crazy about the illusory; craze for the subtle is rare. Amongst tens of thousands, there is only one who is genuinely crazed about the subtle, to the others there are sixteen crazy obsessions at each moment. That one wants this, one wants that, this is different and thatbm is different, these are the various kinds of crazinesses. To have multiplicity of imaginations is craziness; fickelness is craziness. Mountains (greatness) is craziness. To undertake Sadhana (religious ordeal) is craziness, Jeevanmukti (Life liberation) is craziness, those who refuse to perceive this as such, are grossly crazy; each one has a different kind of craze. The, millions, houses, diamonds, jewels, gold, farmlands- one does’nt loose them when one doesn’t have them and one does not possess them even when they are gained .

52. The body (sharir), it is not permanent; the physical entity (deha) does not leave. The ‘impeller’, the ‘immanent’ and ‘ultimate doer’ is but one. When emerging from the womb, all that is brought is but a breath, when departing, that left behind is but a breath. Neither land nor glory; ‘there’ all is one. It is only ‘here’ that these differences matter, ‘there’ all is one. The Avdhoot, so called, is the most superior of all. To the Yogi and a Sanyasi a Siddhi (mystical achievement) is neccesary, the Avdhoot needs nothing.

53. Sat (truth) merging in Chit (concious) leads to Ananda (bliss), Paramananda (Supreme bliss), Sri Satchitananda (exalted bliss of union of truth and concious). Within one’s head Paramananda (supreme bliss). Within one’s head in the Brahmnadi (channel of Brahmn) is Brahmnananda (bliss of Brahmn). Merging again and again in Brahmananda (supreme bliss) leads to Ananda (bliss), merging again and again, Parmananda (supreme bliss). Jeevatman Paramatama (living self-Supreme Self) merging again and again – Ananda (Bliss) Shivananda (Bliss of Shiva). Within one’s head is Paramananda (Supreme Bliss) Jeevanmukti Ananda (Life liberating Bliss). Nityananda (Eternal bliss) Parmananda (Supreme bliss).

54. The one who forsakes the enjoyment of worldly pleasures to experience Yogajnan (the wisdom of Yoga) is a Jnani. That which is ‘heard’, cannot lead one to bliss. To realise that ultimate state, is bliss; such is a Mahatma (Great Soul). Excursions to rocks (idols) and Lands (piligrimages), does not transform one into becoming Mahatma. The one who sees within oneself is a Mahatma.

55. An Avadhoota has death at the time of choosing. No identification of Self with the body. Avadhoota is a Turyatitha (beyond the third state of conciousness). Turyaprabha (luminecence of Turya), the all knowing one; beyond motives (bhavana). Neither Rajayogi (Royal Yogi) nor Hathayogi (Yogi by strenous effort). Living amongst people,

such a one is pleased to see the hapiness of all, yet is devoid of bhavana (motives); always on the move. Devoid of hunger, but if food is served, will eat all that is given; if not, will never ask for it. Such a one is equable to those who feed poison or milk. Such a one is equable to those who ridicule/strike and to those who love. To an Avadhoot, the Universe is the father, mother, kin; it is the universe which has merged into such a one and become the Self.

56. Pooraka is drawing up of breath, Kumbhaka is retention of breath, Rechaka is exhaling the breath. These three breaths have to be circulated from within. Nothing is from outside. While thus the practice is going on, the air circulates in a single passage only. It is then that, one feels joy within. What can be said about this Brahmananda (Bliss of Brahmn)? one loses awareness of ‘this’ external world. One is absorbed in the awareness of the ‘world beyond’.

57. ‘This’ world, means Jeevatman. The ‘world beyond’ means the Jeevatman being merged in the Paramatman,

58. Just as small rivers and rivulets merge into the sea, one must concentrate the attention on the breath within.

59. To percieve with an external vision is unreal; it is perishable. In the Bindu nada (beat of the central focal point) is the ‘dissolution of the mind’ (Manolaya). This is Nirvikalpa Samadhi (unobstructed at-one-ment). Attention is to be fixed only on Bliss. The focal aperture for entry (ekarandhra gaman) is between the eyebrows (bhrumadhya). Jyotibindu (Point of efflugence) Nityamukti (Eternal liberation). Ultimate happiness (Paramsukh). In the mental state (manasthani), in the steady state (sthirasthani), in the trascendant state (parasthani), ‘in this state’.

60. ‘In this state’ means the locale of Jeeva (life); it is the formless and entire entity. Parasthani (the one in

transcendant state) is percieving the multitudes of existence of the phenomenal world in one state. Sthirsthani (the one in such a steady state) is the fountainhead of all knowledge (Vedas). The Royal Proclaimation (Rajyabodhan), the Lord of Life liberation (Jeevanmukti Prabhu), Lord of the empire (Rajya Prabhu), is such a Mansthani, the human amongst all humans; it is the one who contemplates within, who is a human.

61. The one who reflects and inquires upon the Tatwa (ultimate reality), is a Sanyasi (renunciate) Yogi (one in union). Even if he were to be a scavenger, it is only for the external appearance, one's vocation or calling has no bearing on the internal state. To be a scavenger (outcaste) is of no importance after death; the one who is filled with avarice and jealousy, the one who keeps arguing and debating about vain principles, one who ridicules others is in reality, a scavenger (outcaste). To be a scavenger: it is not the clothes one wears that decides this! One's garment is to be like keeping the conciousness in the Budhi, and sewing it up. The female gender, male gender; male gender means to have subtle internal perception (sukshmavichar), the female gender means to have gross external perception (sthulavichar). To be a male is to have steady Budhi (discerning intellect); the male is feminine. These are mere externalities, in the subtle internal state, if Budhi-Jnana (wisdom-discerning intellect) are merged, the female is in fact masculine (Purusha).

62. The body is a cave, in the cave dwells the Atman. So dwelling one has to attain Purusharta (ultimate goal of life).The body seems to be made of different parts externally, in the internal/subtle everything is but one Omkara Pranav (that which is called Omkara is in the gross form Pranava), Pranava means to be merged in the external world of manifestations. Omkara means to remain devoid of body identifications and external manifestations.

63. Bhakti (devotion) germinates in selfishness; but subsequently it outgrows it. When the state of entirity is attained, it is a matter of one’s experience, then the whole universe appears as one’s Guru.

64. What is called "Hatha Yoga" is selfishness - that one has to achieve well being, one has to achieve fame, that morrow’s sun should not rise, that the mountain is to be transformed into gold. To say,” Aham Brahmasi “ is not justifiable. Everything art thou (Tat Tvam Asi), the entire universe art thou, such is to be one’s approach. When one becomes a Yogi, that the entire world is Yogi is to be percieved. That all are similar to one, is to be understood.

65. If one goes and lives in a cave, it is like a beast living in the forest. Even the stones can be used as milestones, but such a one is of no use whatsoever. One has to enquire and contemplatively renounce one thing at a time. When one ha s food, it serves to satiate only one’s hunger, it is of no use to others. It is not enough if we forsake darkness, one is to first come unto light, before the darkness is forsaken. Even in pitch darkness if one has light, one is not scared; it is scary to walk in darkness.

66. If one is to perform Tapas (penance) for thousands of years with the desires for achieving results, it is futile. But if one performs Tapas even for a moment without any desire for its "fruits", everything will appear as the “SELF”.

67. Hatha yoga means incompleteness. Raja Yoga is supreme, complete. All eventualities arise from within one; that one is the doer, such misconception is hypocritical. Salt is formed in water; the salt is merged (dissolved) in water. Similarly Maya (world of illusion) arises from within, ultimately it is reabsorbed into oneself.

68. The knowledge (Veda) of the “essence of all knowledge” (Vedanta) means breath. The incantation of breath is

Vedanta; Veda means the complete, not that which is incomplete. One is to not recite the Veda merely with the tounge, those who recite it merely by the throat are Brahmins. Veda means but “a word” (Shabd). The Veda is fire like in form, Vedanta is formless, Vedanta is blemishless, it is complete. It is by the incantation of Veda that there is illumination. The incantation of Veda is Dharana (ultimate resolve).

69. Just as one pumps air into the tube of a bicycle, one has to fill the Nadis (nerves) with Vedantic contemplation, such contemplative thought has to reach the Brahmarandra (aperture of Brahmn). The impurities in the nadis are to be cleaned. Each step has to be ascended, one at a time. One is to merge in the Paramatman (Supreme Self). One is to sport as such, by merging again and again. One is to be seated on the highest pedestal; that means the regal seat of BudhI-jnana (knowledge gained by discerning intellect) is to be kept at one and the same place and seen. Eternally eternally one is to drink the blissful waters. One is to immerse in the Amruta (Ambrosia). One has to experience as to who is Nityananda. One is to seek out the very symbol of Anandabrahmn. In reality, the Kundalini Shakti has to arise. As a child is put to sleep, by rocking it in the cradle, the spirit of inquiry is to be placed in one’s head, and rocked contemplatively. That Paramananda (supreme bliss) - Sadananda (everlasting bliss) is to be merged in the Shivalinga (the symbol of Shiva).

70. By striking the match-stick, the fire is to be ignited. Food has to be cooked each day. One is not to make any distinction or segregation. The vessel is to be heated before the water is poured. This is to be served only to those with good attitude.

71. If it is served to the one who has no hunger in his belly, it will cause indigestion. The one with his belly full, has no

hunger. The one who is heavily attired with coats-clothes, feels more cold

72. One must go to Kashi, seated in a fire engined train. One is to reach the abode of Shivanandapur (land of Shiva's bliss). One has to go to the town of peace. One is to repose in Brahmanandapur (land of Brahma's bliss).

73. What is it, to be human, is to be understood. The one without worldly attachments is human. A Sanyasi (renunciate) Yogi (one in union) is the one with Samadrishti (equaminity). When the one who is in bright daylight, enters a dark room, what can such a one see? If one were to stare at the sun for five minutes, all that can be percieved is darkness. Just so, one ought to live and percieve everything with Anthardrishti (inner vision).

74. It is the ripe banana that is sweet to taste, the raw tastes bitter. Both are from the same tree, it is the passage of time that causes the change. A coconut placed on the ground does not immediately shoot up into a full grown tree; it has to germinate , then become a sapling and later grow into a tree. The tender plant can be easily uprooted, the fully grown coconut cannot be easily removed. Similarly, whatever maybe the situation that one finds oneself in, whatever be the opinion of the worldly people, one's mind is to be fully in one's control. This is Purusharta (ultimate goal of life). One has to perform one's karma (worldly role) this way. Even if one head were to chopped off, one has to be fearless. One has to punish oneself internally, no physical punishment is to be administered. One has to bind without the aid of ropes. This is Purusharta (ultimate goal of life).

75. "Manasa janita phulitha kriyakarma durita paap" (in the mind is born and shaped, all deeds, virtues and sins), to everything the mind is the impeller. Without the mind, neither speech, nor going nor coming, in fact nothing happens. One knows to speak in english, but if one cannot

read the english language; if one can only speak the english language, then one cannot get through in the examination, both have to be known; only then, one can get through in the examination.

76. Even a child of five years knows that God exists, but does not know where. Everyone can be seen by the sun but it is only one or two in tens of thousands that can gaze at the sun. In the world, three-fourth are in the state of adhogati (lower state), less than a fourth are in the state of madhyagati (median state). Satkarma (good deeds) are rare, dushkarma (vile deeds) predominate.

77. One in whom Sat (truth) merges with Chit (conciousness) is a Swami. Upadhi (the limitation) is the tree of Peace. One is to merge into this tree of Peace.

78. One who is always merged in Brahmn is a Brahmachari, irrespective of being born to a scavenger or anybody else. A Swami: holding of dhandas (cermonial staffs) or the Bhagvad-gita, donning saffron robes, arguing and indulging in debates with whomsoever one comes across, such a one is no Swami.

79. When gold is placed in fire and burnished,it glows and shines, just so one is to place lust and anger inside and burn it to cinders. Innercommunication, inner exercise. A human, is not always, in the one and the same state.

80. However evil may the disposition of the person, within a span of five minutes his attitude changes. It is not sunny when the sky is covered with clouds, the moment the clouds scatter, the sun shines forth immediately. “OM " Shantipuri (the abode of peace), “OM” Shantaakar (the very form of peace), salutations to the OMKARA.

81. There are no prohibitions as to the food that is to be had. One is not to have food, such is not the case; one must eat.

A little at a time, half filling with a onefourth fill of water. One is not to indulge in too much sleep.

82. Fire consumes anything and everything. It does not distinguish between good and bad. Likewise those who are working (doing "karma") may eat anything. Those who do not work ("karma") do not know what to do. Such a one suffers from indigestion. One whose digestive fire is all right, may eat anything, the digestion will be regular. Sleep is necessary, but in moderation. Do not be gluttonous (eat stomach full). Always be regular in your meals.

83. When one has golden ornaments like, chains in the neck, jewels in the ear, rings on the fingers, then there is cause foe fear. Fear exists when these are on one's body. Wealth is the cause of fear. When one's body is not adorned with ornaments, there is no fear.

84. Fear means a mental state. To the subtle state (inner vision) there is no fear, to the worldly attitude (external vision) fear subsists. To the one who is blind, it is difficult to explain, what is a car. Similarly, the one who has no Karana Guru (causal Guru), lacks the state of understanding.

85. 'Annamay' (subsisting of food), food means 'Pranamay' (subsisting of Prana). It is like having wealth in hands, unknowingkly being spent; or that kept in the locker, being continuosly spent, when one so spends, it gets depleted. Here, wealth means life (jeeva). The locker is Buddhi (discerning intellect). The locker is independent and complete. Similarly, if one were to see and percieve that which is within oneself, than one needs nothing. The device (sadhan) which one has in one's hand, if utilised internally to merge in the Brahmarandra (aperture of Brahma), then nothing that's apart from oneself is necessary. To forsake 'adho-gati', and choose the 'Royal path' of 'madhya-gati', is itself the Anna (food).

86. That which one calls Rama, is in fact Rama (self absorption). Nityatamarama (Rama of the eternal Self), Nijanandarama (Rama of immutable bliss), Antaratmarama (Rama within oneself). Kundalini Prabharama (Rama –lustre of Kundalini), the Manas (mind) “is” Rama. Rama means Atman. Ravana is the vileness within us, Sita means Chit (conciousness), Lakshmana means attentiveness. To inquire within oneself is Krishna. When one percieves and sees within oneself, it is Nityatmarama.

87. All are human, there is no incarnation higher than human. The animal “human”, is the most supreme of all. The one who is immersed in subtle thought (sukshma vichar), such a one is the most supreme.

88. "Ekadashi" means to be dedicated to the only "ONE", such is Ekadashi. The one who always observes such Ekadashi is human. An hour of contemplating in the Subtle; only a moment in gross thoughts.

89. That which is called “crematorial aversion” (smashan vairagya), “cindered aversion” (vibhuti vairagya), is the ultimate symbol of the body. The aversion inculcated by the Guru is never to be forsaken. It is by such aversion, that one is liberated. Aversion is the first stage. The Guru is the second stage. That one feels the need to be initiated (upadesha), is the third stage. To meet the Guru is the second stage. To achieve, and to experience, is Purusharta vairagya (aversion of the ultimate human kind). To experience by oneself, than talk about it to others, is Yogananda Vairagya (aversion brought about by bliss of divine union). The ultimate and entire honour, the ‘tree of Peace’. To be merged in the ‘tree of Peace’ that is within one’s head, is the complete aversion. To chop off the roots, once one percieves the tree, is the complete aversion. To forsake lust and anger is by itself the primary aversion. To live in the Samsara (phenomenal world), to face adversities after a period of enjoyment, thence giving up everything, is

the secondary aversion. Aversion is the Jeevanmuktipadvi (ultimate honour of life liberation).

90. Those devoid of ‘faith’ have no ‘aversion’. Similarly, those who have annihilated the Manas, have no Vasanas (attachments). Similarly, without faith, there can be no results. To pay five or six thousand rupees for a diamond is merely the fancy of one’s mind; if one doesn’t have any interest in these, their value is merely of dust.

91. Elements are not five but four, the four elements being Earth, Water, Fire and Air are complete. That which is spread out extensively is the Earth. On the Water is Air, above the Air is Space, the ocean being the boundary, Earth the matress, Space is the home; Air above - Earth below; Earth being red, Air white. The four elemented Earth is not rotund, it is triangular. Between the Sun (channel) and the Moon (channel) – the “entire” (akhanda) Sushumana. The earth is shaped like a face.

92. Vayu (air) is imperishable. It is one, complete. It is present everywhere. When the glass of a lamp is covered, there is no light. When it is not covered, the lamp shines brightly, if one was take mud and think that it is sugar, it will be so only in our thought, the mud does not transform its nature. Similarly, if one were to be a Yogi or were one to be a Jnani, the nature of the body does not change. It is only the Manas (mind) that is merged, the body is not merged. The Jnani has bodily existence. But as the Jnani has no Manas (mind), the Jnani is unaware of the body. Just as in sleep, if one is bitten by a snake, but one is not aware of the snake-bite and thus remain unharmed; similarly being unaware of the body, the question of body identification is absent. An infant, five or six months old, throws away any piece of paper written in english or any other language, irrespective of its importance. That is because the child is unaware of its implications. If an six month old infant is given a diamond or mud, it is just the same to it. That is because the infant lacks

body conciousness, it is in Atmic (Self) awareness. Infants do not segregate or differenciate. As the cranium hardens, it comes to know as such. As long as the cranium remains soft, Madhya shvas (median breath) prevails.

93. As the child grows, month by month, it becomes aware of various things and starts understanding. The initial understanding is of no use; but as one becomes knowledgeable of surroundings, one has to have the attitude of the infant. The attitude of a Jnani is like that of a six month old infant, distinguishment between its feacas-urine or anything else is absent. Such a one is unaware of poison, the one who feeds has to be careful, the one who eats remains unaware. Similarly the Jnani is not in need of food or anything else. The Jnani remains in the one undivided subtle state.

94. One's head is like a coconut, it has water and flesh (kernel) inside; even the coconut has light and water within it. Similarly there is water and kernel within one's head. That is the Hridayakasha, that, is the spring of Hridayakasha. One has to draw water from this spring, and imbibe it. To sink a well in the ground, to drink water is superfluous.

95. The thing in one's hand, if seeked for elsewhere, it will not be seen. A lamp kept in the attic, whose door is closed, will not shed its light below. "See the drama", "see the cinema" so being said, all such is to be seen within one's head. It is at one place, all is to be seen. Different things need not be seen at different places. Similarly, the city of Madras, can be seen there, it can also be seen "here". To see the all at one place, within the head, is the best; this reflective vision, see it ! That which is called Hridaya is not below, it is above. As the flames of the fire rise, when one cooks, such is Hridaya. In the Hridaya is light, within Hridaya there is no darkness. If the head is chopped off from a person's body, by merely looking at the headless body, it is not possible to recognize that person. That which is visible

to the eye is the Hridaya. One has to have the inner vision. That which is called Hridayakasha is the three dimensional face. By merely seeing the face a person can be identified. One's identity, by oneself, is to be understood. Within oneself, one has to find, who one is.

96. As is the kind of one's Bhakti (devotion), such will be the way of one's Mukti (liberation), if one's effort is good, the renumeration will be proportionately more; lesser the effort, the returns will be proportionately less.

97. In one's infancy, one is not aware of one's parentage. Once one grows, one becomes aware of who one's father and mother is. A chicken, when it is feeding, drags the grain towards it. Similarly as one's mind develops, one becomes more self-centered; to such a one, there is death and decay each day, there is creation and growth each day. To forsake 'everything' (poorna), to forsake 'each and everything' (paripoorna). The incomplete entities, to be merged in the complete entity. Just as a number of things are made from rice; wadas (rice fries), halwa (sweet savouries); all these are not called 'rice'.

98. A vessel that cannot hold water is of no use; such water is Bhakti, the vessel is Buddhi; the one without subtle Bhakti, is not human. To be afflicted with ghost/spirit attacks, or to be bodily possessed is not Shakti (divine power) but Yukti (skill / contrivance). Yukti is the lowest state, Shakti is the median state. Yukti subsumes body identification, Shakti is identification with Atman. Yukti is powerless in the face of Agnishakti (fire like form of Shakti).

99. All the fruits have seeds inside, but the cashew has it on the outside. Just so, in the samsara (phenomenal world) one's mind is to be outside. When one eats sugar, one must not feed dust to others. When one treads the Rajamarga (royal path), one is not to lead others on to the Janglimarga (thorny path). All are to be led unto the Rajamarga, that is

Dharma. Has it to be now? After sometime, maybe tomorrow? such uncertainty is futile.

100. When a train arrives in one station, the next station is telegraphically alerted about its impending arrival, a bell rings to sound its arrival. Such a bell is Bindu-nada (the beat of the centre point). When one lowers an empty vessel, a hollow sound is heard. Such too, is it, within one's head.

101. As one passes from one semester to the next, the books used in the earlier semester are discarded. When one is in deep sleep there is neither the sun nor the moon nor the stars, infact nothing exists, the Manas (mind) per se does not exist. Sleep has the subtle aspect, the gross aspect is absent. When asleep, body identification is absent, one is in identification with the Atman. When one has Sthana (contextual view point), then one has sleep. To stand apart and view oneself is reflection. The projections of the Manas (mind) are not stable, they are not Shiva.

102. When one graduates the Law curicullum and appears before the High court, one dons a garment that enwraps the entire body, this single garment has four projections for the four limbs. Chit merging in Sat: Ananda (Bliss), Brahmananda (Bliss of Brahmn), Parmananda (supreme bliss), Srisachidananda (exalted bliss of union of Sat and Chit). Ananda (bliss), Sriyogananda (exalted bliss of the union with Divine), forsaking bhogatva (enjoyment of worldly pleasures), Yogananda (bliss of union with Divine), Ananda (bliss). Seeing the very symbol of Parabrahmn (supreme Brahmn), Ananda (bliss). Seeing the Jeevatman (living Self), Ananda! (bliss), Ananda! (bliss).

103. One who has no guru, lacks Nijasthiti (true and correct contextual view). In the universe, nothing comes to effect without a cause. In the universe, to percieve the darkness in light, is Jnana (wisdom); darkness is ignorance, light is

Jnana. It is not like nurturing doubts and hypocrisy within and behaving otherwise externally, merely to gain fame.

104. Speak only of that which one has done and experienced, one is to do exactly as one says.

105. As you lie on the death-bed, one should forsake the thorny path and tread the Royal path. On the death bed, Vata (gases), Pitha (bile), Kapha (mucous) will accumulate, it will be like hell.

106. When one attains a high rank (like I.C.S cadre), there are many at one's beck and call. To imbibe that which is stated here, there are none. It is not possible for anyone to explain the Jeevanmukti Swarajya (freedom of life liberation). From the very origin this is the 'only fact' that has been stated by Shiva, the only fact ! the only fact !

107. Adversities given by Shiva are no adversities. Sorrow given by Shiva is no sorrow. These are the delusions of one's mind. One's origin is in pain and so too is to be one's end. As one emeres from the womb, there are tears in one's eyes.

108. Shiva ! the just, the unjust, so called, Shiva ! forsake the unjust and merge in the just, oh mind!

109. OMKAR, swarmeka (the only sound). Omkara shristilaya (the annhilator of all creation), Omkara manolaya (annhilator of the mind), Omkara, in reality is the Nityataman (the eternal self). The Omkara within one, is not incomplete. In the incomplete, the complete cannot exist. Since the origin, Shiva's doctrine is but one. When one sits in a room with its doors closed, one is not aware of anything that happens outside. Like, when the doors of the room being closed, Jeevatman, Paramatman are in union. Similarly, when the doors of the room are opened and one emerges outside, Jeevataman Paramatman, appear seprate.

110. Omkara is Akhanda (complete / indivisible). Omkara “is” entire creation. Omkara is mayavichar (mind involved in projections), karma-mana (mind involved in worldly activities), chita-vritti (delusions of conciousness), chita-prakasha (the luminecese of conciousness), it is the conciousness that creates all passions and desires arise.

111. Sat is Akhanda (complete and indivisible) subtle contemplation. Chit means the incomplete.

112. Merging of Chit and Sat is Ananda (blissful). Sachidananda (bliss of union of Sat–Chit), Shri Nityananda (exalted eternal bliss), Shri Paramananda (exalted Supreme bliss), Sachidananda (bliss of union of Sat–Chit). Brahmananda (bliss of Brahmn).

113. Hridayakasham (heart-space) means to see the Lord’s Leela (divine sport) within one’s heart. See it! See! See it! See Nityananda Krishna! To see the stone (idols), its delusional. At the time of one’s death Shiva is not the one who will give adversities. Sorrow! it is merely the delusion of one’s mind. Within, glorify Nityananda! in the head, keep glorifying Nityananda! the very form that symbolises Nityananda Parabrahmn! visualise it, visualise it ! In the hridaya (heart), visualise it ! It is not seeing the mere physical form. With a subtle vision, one is to see. By such inner vision see the Royal path. Forsake Adhogati (lower state) and merge in the Madhyagati (the median state). Adhogati, is putting on garbs without knowing the subtle truth

114. In the world, there is none who is a lunatic.

115. Forsaking the gross bliss, attain subtle bliss. Forsaking the gross slumber, have the subtle sleep. Enjoy that everlasting blissful sleep, cultivate the inner vision. The delusions of the mind, incinerate it, incinerate it.

116. One who has Upanayan (subtle inner vision), is a Brahmin. Establish a Upadhi (the subtle state). Within you, in the Hridaya (heart), cultivate dispassion and see! See! See, with a dispassionate vision. Forsake the discriminatory and segregatory attitude. The attitude that one is different form the other (you and me), is to be incinerated; incinerate it.

117. In the origin, the truth proclaimed by Shiva, was but one. Originally, that which is called feminine and masculine – distinguished, only by the gross physical nature and attributes, in the subtle all's one. To the subtle entity, there are neither qualities nor infirmities. To the subtle entity, Nityananda, is but one. That which one sees, that which has been seen, has been heard; one's mental projections: delusional! nothing is stable or immutable, in the world.

118. The all powerful isn't Hari, its Shiva. To repeat Hari, Hari as a chant, is to be mesmerised by Maya (illusions), Chaya (phantasmorgia). To be entrapped in the fantasizing Maya. Subtle fantasization, gross fantasization, the subtle and gross fantasies are but one. Fantasies, gross fantasies, in one moment sixteen fantasies. Innumerable fantasies, this is different, that is different, such are one's fantasies. Merely delusions of the mind, within one's Hridaya, see the "eternal Self" (Nityatman). In fact see, do see! That which one has done and experienced- speak only of that, not that which one has heard. One's own, one's own experiences are to be spoken; that which one has heard, is not immutable (reliable). That which has been heard, such is not blissful. That which has been experienced by seeking again and again, such is Kirti-Ananda (Glorious-Blissful).

119. Enquire as to who 'one' is and see, do see! The experiences of segregative attitude are'nt factual, cultivate an attitude of equaminity. See, what one's being symbolizes. The experiences drawn fom an attitude of segregation are negatory. When one speaks, the attitude of equaminity is to

be reflected. Incinerate the attitude that identifies with the manifest (physical being); to segregate and seprate, is to invite pain at the time of one’s death.

120. Samadrishti (equaminity) is the "Oordhva Shvasa" (upwardly breath) at the time of one’s death. This entire entity (akhanda vastu), supremely blissful entity (Parmananda vastu), immutable entity (shasvat vastu), in the oordhva, the the foul and impure is absent. By merging Prana-apana, Shiv-Shiva, one is to forsake. Within one’s head, one is to glorify, in the ocean of Nityananda, one is to glorify. Within the ida, pingala and sushumana channels, one is to glorify. Blissful Kundalini – rise! In the box is the match-stick, immanent in that stick is light. Strike the stick and ignite the flame. Darkness is ignorance. Light means knowledge. Kundalini, Nityananda Kundalini ! Within one’s Hridaya is Nityananda- millions of Kundalinis, such is the brilliance, of this Kundalini! That which is called Kundalini, is the efflugence of Brahmn, the efflugence of the Sun, the efflugence of the (Sukshma) subtle. Surya nadi – Sushumna nadi (Sun channel – Sushumna channel), Chandra nadi – Ida nadi (Moon channel – Ida channel), Pingala nadi – Nakshatra nadi (Star channel – Pingala channel). The channel of the third eye, in the channel is wisdom. Within the channel, wisdom. In the channel is slumber. In the channel is Sushupti (deep sleep). In the Shushupti there is no waking, merge in Shushupti. As you breathe – in each breath – in wakefulness, sleep the “subtle sleep” (shukshmanidra). Within the breath of breath, experience the “real bliss” (Nijananda), attain it. The breath in “real link” (nijasutra), within is the Akashamandala (paradygm of space), in this Mandala is the Tower of Nityananda (Nityananda gopura). Nityananda gopura is the status of Peace, in the sleep of ignorance, understand and sleep. Have the sleep of Purusharta. Have the sleep of Upanayan (subtle inner vision). As you speak, as you sit, without various fantasies, without various thoughts, do sleep. Not the sleep of beasts;

have the human sleep. Without even being aware, keeping the breath in sleep, do sleep. In time to each breath – chant, keep chanting. Have Bhakti (devotion) oh mind, have Bhakti. Attain to Mukti (liberation), do attain. One is to have the complete Bhakti, do have as such. The breath is to be drawn into each and every “snare” (pasha). Draw it up and down. To draw in is Rechaka, to hold it is Kumbaka, such holding and stopping is one’s true state. To leave it down is Pooraka. The breath that has to be drawn in, is to be drawn in like water being drawn from a well, and directed into the Brahmarandra (aperture of Brahmn). By drawing each breath, ignite the flame. Purify all the nadis (channels). All the Vata, Pitha, Kapha (gases, bile and phlegm) are to be incinerated in this fire, burn it. The spirit of enquiry is the fire, Yoga agni (fire of Yoga), Jataragni (fire in the belly). Vicharagni (fire of the spirit of enquiry) means the efflugence of the Sun. Paramatman chaitanyamay Jagat (Paramatman is the Universe merged in the Divine Spirit). Manasa Vikalpate Jagat (the universe is born out of deluded mind). The predilictions/motivations of the mind leads to “creation” (Shrishti), in the Samatva bhava (attitude that all is the Self) there is no creation (Shrishti).

121. The subtle state, to all creatures and animals, are but one. Only the Karanas (cause for creation) differ. These differences are delusional. Only the appearences differ. These physical differences are not stable. Maya Prakriti (the creation is illusion), to see the “subtle within the gross” (shukshma in sthula), is the complete liberation, it is Mukti without any limitations. In the Hridayakasha is Mukti. In the Hridaya is the swayambu (self born) Shivalinga (symbol of Shiva). Mukhya Prana (principal breath) means Swayambu (Self-born). Principal is the ‘one Oordhva shvas’. The Mukhya Prana Vayu means that which remains as the breath. That entity is just one. Wether in ‘this or that’, the breath is but one. That which exists is but one! it is one! To those who seek and experience, it is but one. To the one, who does not

make such effort, because of desires, get stuck in having illusionary Darshana (divine vision). In desires and illusions, cultivate dispassion. Attain to ‘life liberation’ (jeevan mukti). Experince the Tatwa (the ultimate Truth). By inversion of conciousness, experience the Tatwa. Only the one who can inverse the conciousness, can be called human. Within such a one is the universe, such a one is in the universe. In the universe, the mind is always fickle (unstable). In the Hridaya, Shiva is stable, Shiva is Omkara, the very form of Omkara is Pranava. Pranava means to remain merged in shapes and forms. Omkara means remainig without identifying the Self with the body.

122. Omkara, it is equally all inclusive (samasthman); the all inclusive Omkara, the all inclusive sunrise. The all inclusive Omkara, it is the omnipresent witness in all beings, This all inclusive Omkara is totally terrifying, the very form of honour, the very form of fire, it is that fire beyond which nothing is superior. That which is filled inside and outside; in the midst of this fire is the earth. The earth, means below, the air means being above. The air is in the universe, the universe is in the air. First is air, second is fire. Similarly, first comes thought, then come the words. The air is “wordless in form” (nishabda). Nishabda is Nityananda. The state of Sachidananda (bliss of the merger of Sat and Chit). In wordlessness, one is to be by oneself, the Self as inclusive whole (Tanmay). All that is visible, is the all inclusive Self. The all inclusive Self, Chit merging with Sat, Ananda. Vivekananda (bliss of discerning intellect), Chaitynanda (bliss of spiritual), Sribrahmananda (exalted bliss of Brahmn), Paramananda (Supreme bliss), SriNityananda (exalted bliss of the eternal), the status of Sachidananda (bliss of the merger of Sat and Chit). Such is the one, who can be called human; such is Brahmjnan (knowledge of Brahmn), Yogajnan (knowledge of Yoga), Kalajnan (the knowledge of Time). In such Hridaya (heart) is Trikalajnan (the knowledge of all times- past, present and future). In the

Hridaya is liberation, in the Hridaya is only Nityananda bhakti (devotion to the Nityananda-the eternally blissful one).

123. Bhakti means to be devoted in pure love(Bhaktiprema). Acts of giving (alms/donations), eating(prasad–sanctified food) isn't Bhakti. These are delusional and merely body identificatory; that which is eaten, that which is sipped, is to be understood by sukshmavichar (subtle inquiry). Enquiy, it is like drinking water to quench one's thirst, here water means Peace; to be seated in such waters of Peace is Yogananda (bliss of union with the divine). Oh mind! forsake bhogatva (indulgence in worldly pleasures) and be merged in Yoga (union with the divine). Attain! oh mind! Unite! oh mind! Forsake! oh mind! Seek refuge in the Hridaya! oh mind! Within the Hridaya, is the predeliction, such inclination of Jeevanmukti (life liberation) is to be attained. Establish oneself. Merge in such Upadhi (mean to attaining the goal i.e life). Have Upanayana(the subtle eye). Have the subtle third eye of Upanayana. Do not have any frivlous attitude, have only the attitude of Samabhavana (equaminity).

124. Japa (chanting with prayer beads) is not to be done by hands. Neither is the chant to be done by the tongue. The manas (mind) cannot grasp Shiva. Karma (activities in the phenomenal world–samsara) is not performed by hands, Karma is neither by feet, It is by the mind that nishkamakarma (dispassionate deeds) are to be done, oh mind ! Attain to the dispassionate state each time and see, do see!

125. To have a mean dispositions is villianous. Such villiany, means to be an outcaste (Mahar). To ridicule, to belittle; to be hypocritical by holding one view in mind but behaving otherwise, such is the disposition that entitles on to be called an outcaste. The one with envy and pride, not a dark skin or worn-out clothes, is an outcaste. The one wearing

silken headgear, having wrist watch, crisp expensive clothes but having segregatory attitude (Bheda bhudi), is an outcaste. The segregatory and discriminatory attitude marks out an outcaste; the one who lives in poverty is no outcaste. Vedanta means the “true resolve” (Dharana); the one who lacks such resolve is not human. The galloping stallion (which one can ride to reach one’s goal) like Vedant is Jeevanmukti (life liberation). The elephant like (voluminous and over-bearing) Vedant, is a delusion of the mind.

126. A selfish mind is never steady (firm), subtle enquiry(sukshmavichar) is the steady state. Creation (shrishti) is a proof of contentment; the subtle enquiry (sukshmavichar) means creation (shrishti). Sukshmavichar is vitallity. Sukshmavichar is Mukti (liberation). It is Shakti (Divine Power) that sustains Yukti (skills/ contrivances), not by Yukti that Shakti can be attained. To indulge in Yukti, is the delusion of the mind. Shakti, is identification with the Atman (Self). Sukshmavichar (subtle inquiry) is Budhi. Shakti, Vichara (power of enquiry).

127. The gross intellect (sthula budhi) is limited to that which is visible in the manifest universe. The outward vision of the manifest is not Hari. That seen inside, is not Shiva. That seen inside, is no universe. Within Shiva is Hari, Shiva is not in Hari.

128. To have the ‘subtle discerning intellect’ (sukshma budhi) and wisdom arisen from intellect (budhijnan) at one place, is introverted attention (antar lakshya). Sthula budhi (gross intellect), is a state where the reins are not in one’s control. The intellect that has been learned from hearsay (other’s experiences) is not immutable, it is not Hari; neither is it Shiva. The Guru budhi (intellect inculcated by Guru) - Sukshma budhi (subtle intellect), it is not sthula budhi (gross intellect). The Sthula budhi is the wit of beasts. The one who does not return that which is taken, is no human.

129. The one who is ignorant of the fruit (goal), is like a beast. Here the fruit is dispassion (nirasha), the one who is ignorant of this, is no human. Such a one is like the frog in a pond, that keeps jumping in and out of water; so too does such a one, keep moving; similarly this life as human which is the highest of evolvements, is not to be like that of beasts. It is not often that one takes form as human; when one so lives, the utmost is to be attained. One has to cook for oneself, and eat; here enquiry is the fire, Budhi (discerning intellect) is the vessel and Mukti (liberation) is that to be had.

130. The one temple, the eternal temple, the Omkara like temple, this is the one complete temple without any shape or deformities. Not tomorrow! today is the day! the day of happiness! Neither tomorrow or the day after. Neither nine hours, nor ten hours; right now is that hour. This moments hour of contemplation, is that one complete and entire hour. The hour that is spent without sthana (purpose) is an hour gone futile.

131. Gokula, Nandana, Goverdhana; Gokula means the state of liberation. The third eye is Gokula. To have that inner vision, is Gokula, Mathura, Vrindavana.

132. The Sarvantarmayi (in dwelling Lord of all), within one's head, do see! In reality do see! Do so by being Nityananda (eternally blissful). In one's Hridaya, see the entire creation.

133. In the sound of Omkara, is the 'dissolution of all creation'(shrishtilaya), 'dissolution of the mind' (manolaya). The one who has forsaken the notions of honour and dishonour is in bliss (ananda), Nityananda (eternally blissful), Nijananda (the real bliss), everything that is percieved is blissful.

134. From Kashi is Shiva, it is the Hridayakasha (the eteral heart space), which is Kashi, the Manokashi (Kashi in one's

mind) is the all encompassing Kashi, Nityatmankashi (the Kashi within one's eternal Self). Kashi, so called is within one's head. The ten sounds (Dashnada), the immutable state; the subtle Kashi, the nirvikalpa (stainless) Kashi. Haradwar, means the navadwars (nine gated body); the locale of Hridaya, is the locale of contentment (samadhana). The nectar of all wisdom (jnanamrut) is yajna.

135. 'Yukti' (contivance / skill), to trudge along on foot, is Yukti. When one moves after being merged in the Hridaya, it is Shakti; Sanyasa, is to move by train. The one who walks on foot is a wanderer (wavering mind). The train is like one's body. The mind is to be seated in this train. In the absence of the mind, the engine will not work; neither are tickets issued nor do the humans gather. There is neither 'first class', nor 'second class' nor 'third class'. Mind means, the class of 'Peace'; Budhi is the charioteer. The head is the engine. The screws and joints of engine, are nadis (nerves and blood vessels). That which moves within these nadis, is air.

136. One who saves, as the time of death draws near, is Shiva! not Hari. In Shiva is Shakti, in Hari is Maya (world of illusion) - that is, this body of dust. These are all outward facing. That which is called Shiva, is the inward looking Brahmarandra, this is the essence that cannot be intellectually grasped or conveyed, such can only experienced and percieved.

137. When the state of complete Peace is attained, the need to go to any particular place or piligimage becomes superfluous. That one has to go to Kashi, Rameshwar, Gokarna, or any such place of piligrimage is unnecessary. All these various kinds of Darshans (vision of Divine), can be had in one's Manas(mind). All coming and goings are merely mental fixations. When Peace dawns,there is Samabhavana (attitude of oneness). Life liberation (jeevan mukti), this sarvatmabhavana (attitude of all encompassing oneness) is Nirasha (dispassion). The thing that is in one's hand is to be

seen in the hand itself, it will not be seen anywhere else. Similarly, each issue is to be inquired and contemplated within one.

138. In the Hridayakasha is seen the most excellent of sunrise; when water is placed in an earthen pot, the reflection of light can be seen. Similarly, the entire universe, the whole Brahmanda (all galaxies etc.) can be seen within one. When one is seated in a moving vechile, the world seems to be moving. Similarly the entire universe can be percieved within one.

139. When one's belly craves for food, one percieves hunger. In the same way, every issue is known to the Atmabhavana (Self awareness). When the train departs from one station, the other station is communicated of its impending arrival. A sound is heard when an empty vessel is lowered into the well. In a similar way, when air circulates within the nadis, the dashanaadas (ten sounds) are heard.

140. When water is filled in a vessel with a tightly closed lid and heated, the energy of the water does not escape but is retained within it. When a engine pumps out water the sound of Omkara is heard. Similarly, with each and every breath, one is to forsake the thorny path and tread on the Royal path. One is to forsake Adhogati (lower state) and merge in the Oordhvagati (the highest state), one is to merge into the mind's natural state.

141. A ship does not sail in a place where there is no water. Similarly when air does not circulate, there will be no circulation of blood. When blood does not circulate, there is no heat (fire). Similarly, in the absence of fire, the steam locomotive does not move.

142. Without a rope, the water in the well cannot be drawn up. Such a rope is "breath". The drawing up of water from the well, is the breath within, being drawn up harmoniously.

143. To make planks from a large tree, one has to work the saw up and down the log. Similarly the breath has to be worked upon the Budhi, and one is to tread the Oordhva marg (the highest path). One needs to take a lot of effort to carry a boulder up the hill, but it is easy to bring it down by the same path. Similarly to go up on a particular path is difficult, coming down is easy. From the cage, it is difficult, to let go of the last breath. Similarly, it is easy to take a thing, but it is difficult to return it. The one who does not return the thing that is taken, is not a human, such are beasts having no Purusharta.

144. The difficulty experinced in one's deathbed is inexpressible. One has to cultivate wisdom (jnana) in one's Budhi. Similarly the control of breath is to be attained. In the Shabd the "mind is to be dissoluted" (manolaya).

145. When a load is placed on the head, one's attention is focussed upon it. Similarly to the actors in a play, the attention is focussed upon the crown placed on the head. Such too is the state of a Jnani, the attention is focussed upon the Budhi.

146.The Manas (mind) is below, the Buddhi above, is the king. The mind is like a prime-minister in the King's palace. Similarly the Manas (mind) is the King to the body.

147. Gas light has no lustre before the midday sun-light. Light is of use only when it is dark. When a man is hungry, he does not consider the difference of castes. Similarly, in sound sleep, there is no hunger. Then, Manas is absent. Just so, a man must sleep the sleep of yoga. Only such men are Jnanis.

148. Take ten men; their Bhakti is not of an identical nature. When ten people are going on a journey, if one of them sits to take rest, the remaining nine will also do the same.

Likewise, if one is inspired with Bhakti, other people, by seeing or hearing of this, also become Bhaktas.

149. The flower in one's hand has no fragnance, the one afar seems fragnant. The infant with a soft cranium has no segregatory attitude. As it grows it develops a discriminatory attitude. An infant that is six months does not have discriminatory attitude. The one who is of the 'First class' is like such an infant. Even if a diamond were to be placed in the hand , the infant throws it away. To the infant a stone or a diamond is just the same. Just so, to the Jnani, money or dust, it is the same, no attachments to anything. Sarvatamabhavana (the attitude that all is the Self) is all. Everything is seen as the Self. Just so, the inner vision (anthardrishti) is but Samatmabhava (attitude that all is one and same Self). Anthardrishti means sukshmavichar (subtle contemplation). Sukshmavichar (subtle contemplation) is Shivashakti (Power of Shiva). Shivashakti means that which is entire, Parabrahmn Shakti (Power of Transcendant Brahmn). Parabrahmn Shakti means the very form of Atman, the very form of 'Reality' (Nijarupa).

150. Nijarupa means the very Prana of human, human means the one that contemplate. Contemplation means Purusharta; with proper effort any work can be done. With proper effort, any state, can be achieved.

151. A seed, if kept in a box, does not increase in quantity. But if one cultivates crops from the seed, a single seed will yield millions of Seeds. From a single lamp, millions of lamps can be lit. A single tree yields millions of flowers. A flower means Adhogati (the lowest state); the tree means Madyagati (the median state).

152. If a coin of gold is planted in earth, it will never sprout.

153. A lifeless thing, remains without emitting sound, it is Jada (gross). That which shows features of life, has "Shabd-

Brahma" (sensitivity to sound). Chaitanyamay Jagat (the universe is embodiment of conciousness). Similarly, when a house is being built, initially the foundation is laid and only then are the walls built. Similarly, “anything that happens” (effect) is preceeded by a “cause” that initiates it.

154. The one who is physically blind does not percieve the true nature of the external manifest world. Light is of no use to such a one. The one who has no Manas (mind), has no predilictions or attachments, nor any dreams.

155. Those who do not breathe through the nose, have neither desires nor ‘any deed to be done’(Karma). To circulate the breath within, and so channelising it to Brahmarandra, where the Ida (channel) and Pingala (channel) meet, by merging in the Self, by “percieving all as the Self” (Tanmay), keeping an attitude of equamity towards all and everything, such is the state of “freedom” (Swarajya). Swarajya is the natural state of the Jeeva (life), the very “essence of life” (Jeeva) being PranaVayu (breath of life). Just so, Swarajya is the locale of the “Capital”. The lord of Life-liberation (Jeevan mukti Prabhu) is the lord of freedom (Swarajya Prabhu), Swarajya means to have one’s innate energies (Shakti) in one’s control; it is neither a great mountain nor gold. It is having lust and anger that are within, in one’s control. That which one preaches and does, being the same.

156. If one is scared of water, one cannot sit in a boat and cross the river. Similarly, if one is scared of fire, water cannot be heated. One is not to have fear. The most important thing, for accomplishing any goal, is to cultivate courage. Manas (mind) is the reason for each and everything.

157. On a mango tree, all fruits do not ripen at the same time and in the same way. The tree brings forth raw and ripe mangoes. One can eat the ripe mangoes. Similarly one has

to be like the ripe mangoes. In each and every situation, one has to be Peaceful.

158. The ripe mango is the head. In the head, the sweetness is Amrita (ambrosia). Within is Amrita. Embedded in the midst of the five senses of human, is this Amrita which is the most Supreme

159. Wjthout the illuminance of the lamp, a house is deprived of its grandeur, be it this house or that house, none are immutable. Here lamp means Jnana; it is the illuminance of Kundalini. A thing kept in sludge is of no value. If a thing found in such a sludge is exploited usefully by one, then all will make use of it. If a diamond is found in the sludge, it is not thrown away.

160. An animal falls into the well, it has to be rescued and drawn out. That the one who is vile will forever remain so, should not be the ethos. Such a one has to be brought unto the virtuous path

161. When dust flies into the eye, one’s attention is foccused upon the eye. Similarly if the outwardly viewing eyes attention is focussed within, it results in Anthardrishti (inner vision). That which one can call as ignorance, is like a casket. Anything that is kept within this casket is known only to the one who has kept it. The others, remain unaware of its contents. That which is called wealth is the “life energy” (Jeevashakti); the casket is Budhi. It is in this casket that wealth is to be placed and locked up. Such a lock is giving the Manas (mind) its natural and pristine state. To return the wealth that is taken is Purusharta. That which has been taken in the form of embodied conciosness (bhavana rupa), is the human form. One is to give within oneself; one’s true sign is to be percieved by oneself. Within one is the Universe. The one who merges in the Universe and sports in it, is all alone; who exists here and there, is but one.

162. The ‘Universal light’(Jaganjyoti) means the ‘Supreme light’(Paramjyoti). Forsake the segregatory attitude, oh mind! Inculcate the attitude of oneness and equamity, oh mind!

163. That which has come is but a breath. That which goes is but a breath. Mere cage of dust! it is neither the ‘doer’, nor that which ‘goes’. This is the complete wealth bestowed by Shiva, on every being. Of all the seeds given, it is the self-same seed; the subtle seed, it is but one; the difference is in ‘attitudes and predilictions’, mere mental delusions, such are neither stable or immutable. That which is seen, that which is heard, such are all ‘immpermanent and unstable’ (nashwar).

164. To call anyone a ‘low-born’ is a delusion of the mind. If a piece of clothing is placed in the mouth of an ‘low-born’ it will go into the mouth. Even the lime (used to eat with tobacco) touched by such a one, is not eaten by anyone else! None sit on the mat with the ‘low-born’. Seeing someone doing so or hearing of someone doing so, others immitate.

165. The one who terms others ‘low-caste’ are in fact of ‘low-caste’. From a bunch of bananas, a variety of eatables can be prepared. There are ripened banans too. If bananas are sliced and fried, such are not called raw, they are called chips. Similarly, variety of eatables can be prepared. What was in the beginning but one bunch of bananas, can be transformed into a variety of items. The original form is but one. That which reigns supreme in all beings, the sound of Omkara, is but one.

166. In a station there are junctions for four different railtracks, a train leaves for Mumbai, another to Calcutta and yet another to Chennai. All trains depart from one station and reach the same station. Similarly, the Maya formed within one, is ultimately reabsorbed. Like the butter which is

latent in milk, it is formed from from milk, ultimately merges into milk. Special (Vishesh) proclaimations made by someone, remain in circulation for long time, even though there are none in fact, who have actually heard them, yet they remain in vogue for all times.

167. It was a bare plain. There a traveler's bungalow was erected. Scarcely two days had passed, a meeting was held there. Chunam(lime) was used to cement the stones. The walls were all white washed. On the very day of white washing, a meeting was held. A certain cooli(labourer) was appointed to warn the people attending the meeting, lest their feet and bodies be besmeared with the chunam. The meeting was over and all the people dispersed. But the cooli stayed behind. Afterwards, many a meeting was held in the bungalow. There was nobody in the bungalow to tell the cooli, "You were engaged with a certain salary a month. Now take your salary today and go away, from tomorrow, your services are not required." So the cooii continues to do his duty. So is a Jnani in the midst of worldly people. There are many people in this world, who behave like the people in this bungalow. They are ignorant of the subtle. They are ignorant of what true karma is, thus setting into motion the need and cause for precedents in the world.

168. Thus everything, be it standing or doing anything else, it is merely an imitation of that which has been seen. Neither that which is ‘just’ nor that which is ‘unjust’ is known. Once that which is ‘just’ or that which is ‘unjust’ is known, that which is ‘unjust’ will not be done. The one who indulges in the ‘unjust’ finds it difficult to be ‘just’. One who lives an ‘ethical and just life’, finds it difficult to indulge in that which is ‘unjust’. Even if one’s neck was to be severed, untruth is not to be spoken. The one who is ‘unjust’ needs everything, the ‘just’ neither need nor fear anything; for the ‘just’ the mind is fixed on the external and manifest universe. Such is the way that justice and injustice is to be understood.

169. Dualism merges in non-dualism (advaita), just as small rivers merge in the ocean. Similarly, the incomplete becomes one in the complete. Advaita is all inclusive oneness. The awareness of oneness is the most supreme.

170. Once one is aware of the totality, then there is no birth. The one with an unwavering mind, has death at the time of choosing. Just so, is the case of the one without desires. The totallity of all the attitudes and modalities of nature is present in the Sukshmavritti (subtle attitude). The complete and equable attitude is the Atmic vision. The ‘one within all’ awareness, is the realization of all inclusive oneness; it is the equable view, it is ‘inner vision’ (anthardrishti). Samadrishti (equable view) is the vision of “this world” and the ‘world beyond’ merged as one. It is the Jeevatman and Paramatman being one. Jeevatman partakes the nature of the Manas. Paramatman is nishabda (mute-soundless) and beyond nature. Neither the good nor bad nor cold nor warmth are the qualities of the Paramatman. It is beyond any nature whatsoever: it is neither made of anything nor does it have any form or shape.

171. The one with the clothes on, feels more cold. One who adorns the body, is egoistic. For the one who is such, the admiration for the body never ceases. It is not enough for the walls to be whitewashed on the outside, it has to be so even on the inside. What one does in one’s manifest behaviour is for the sake of others; one’s internal exertions is for one’s own benefit.

172. Everything is the ‘Self’, it is the One within everything, this encompasses all beings and is without any qualities, it is Omkara-like in form and peaceful in appearance and the benefactor of devotees. The One who metes out the consequences to those who ridicule the devotees, the One who makes the death of the devotees painless: forsaking the

madhyagati (median state) steerer to the Adhogati (highest state) – Oh Shiva! such is Shiva!

173. A being without life is static (motionless). It emits no sound. Anything alive is sensitive to sound and has consciousness (chaitanya). The beings with conciousness have Vasanas (predilictions) Vyapara (commerce) and such things. The beings that emit sound are sensitive to sound. They have Brahmteja (the radiance of Brahmn). All beings glow with this “one radiance”. The being “human” has the faculty to discern that which is right and wrong. No other being has it. The most superior of all is the animal “human”. There is nothing beyond possibilities for humans.The universe is within the human and the human is in the universe. The most supreme of all is the animal “human”. All animals have fickle (unsteady) minds. Within the “human’ the “world here” and the “world beyond” remain merged as one: the world of Shiva –“the third eye”. The nadi of the Shiva-loka (Shiva’s world) is the sushumana nadi (channel of the sushumana), the Brahmn nadi (the channel of Brahmn). The lord of the Shiva loka (Shiva’s world) is Shivashakti. The lord of Shivaloka has Maya within and is itself within Maya. Both creation and dissolution is nothing but the Maya emitted from the Self. The dissolution within, is the dissolution of the mind, the Atmic dissolution, the dissolution of Karya (effect), dissolution in the Brahmn, the dissolution in Jagrat (awakened state), dissolution in Taraka (deliverance), dissolution in Sushupti (deep sleep), the dissolution of ‘extreme ignorance’(athimudathva), the dissolution of ‘all externalities’ (bahirlaya).

174. To contemplate upon Tatwa (ultimate truth), is subtle thinking. The seat of Upadhi (the limitation-the body) called Hridayakasha (Heart-space), this itself is the Upadhi. One,s essence in reality, when in the Taraka, is only a breath. When one is in that single breath, the universe is within the Self, in fact, the whole universe merges in the Self. Everything is to be seen at one place, the concept of duality

is hell. The non-dual vision is Mukti (liberation). This is complete Peace. This complete Peace is Purusharta. This is the bliss of Yoga and the supreme bliss. The ocean is bigger than all the rivers. The ocean has no limits. It is not feasible to measure the water in the ocean. One is to live in the samsara, indulge in its activities and be liberated. It is difficult to foster devotion by renouncing samsara. Desire means Samsara, desirelessness is liberation. Nityananda! Sat-Chit-Ananda all this is merged in the Self. Purusharta (ultimate goal of human life) is the bliss of the Supreme. This Supreme bliss is complete Peace. To stay joyous at all times is liberation (Mukti). Devotion means the state of “Bliss”(Ananda) resulting from the union of Sat (truth) and Chit (consciousness).

175. In happiness is God, in God is happiness. “Tats” is the immortal nectar of wisdom. In this nectar is happiness. Contact with this nectar is happiness.

176. When one undertakes Upanayana it is Purusharta. To dwell in the cave is Purusharta. To dwell in a cave means one’s physical existence.

177. In the Jeevatman, without forgetting, contemplate incessantly of Paramatman. Akasha, it is within one, within one’s head- meditate!

178.The one without ear (does not listen to gossip) hears no words (is not swayed by hearsay), such a one, has no desire but has subtle contemplation. The one in Yoga-nidra has no awareness of the sun, moon, day, or night. When viewed subtly everything is one. The one without Manas is human; those living in Adho-gati are animals. Adho-gati means the attitude of animals. Madhya –gati is Purusharta means Oordhva svasha Gayatri Nitya sidha Yoga anada.

179.The preceptor to all is the one without Manas. The one without desires is a preceptor to all.

180. The one who has forsaken all desires is a Sanyasi. In the world, such a one is a preceptor to all. The desireless one has the universe within the self. To say Sanyasi itself means Akasha. It means luminance, that means conciousness, that means the radiance of Brahma, that means Agni, that means Pratima (imagery). Agni (fire), means the fire of digestion, the fire of enquiry, that is the fire of yoga. The universe is within such contemplative fire, within the universe is contemplation.

181. Fire means that which immanent in the self. Fire is the most superior of all there is. Fire is that which is essential for the entire creation. To first do on one's own and then speak of it to other is the Paramount dharma. When one feels hunger, one is to understand that everybody else feels hungry. When one experiences pain, one is to know that others too experience pain. That one's aim can be the aim of others too, is to be borne in mind. A Vaid (medicine man) in the know of a secret medicine, does not divulge to others such knowledge even in the throes of death and thus it is lost forever. The one who does not have the 'means', is no human. The most superior of all knowledge is that of Brahmn. The knowledge of Brahmn is to be explained and imparted to all. The hungry are to be fed. Without contemplation there is no inquiry.

182. The first is faith. Then follows the state of devotion. The one without faith has no devotion. As is the judge who hears the arguments of various contesting parties, just so is the inculcation of faith. When Budhi and Jnana merge, the bliss of enlightenment (Vivekananda) radiates, supreme bliss (Paramananda), this is bliss resulting from the union of Sat and Chit (Sachidananda), Chit merging with Sat results in Ananda (bliss). The bliss of Brahmn, the bliss of merging again and again, the bliss of Shiva.

183. Within one is Shiva, within Shiva is oneself. Within one is Maya and in Maya is the dissolution of all creation. Maya is dissolved within one. The one who is above it (immune from) its ensnaring qualities is free from Maya. The one who feels no pride for the body is in a ‘perennial state of bliss’(Sadananda). When everything is viewed without the distinction of the notions of honor and dishonor, then everything appears as the self.

184. In the world, the one above the notions of honor and dishonor has attained Purusharta; such a one achieves the state of peace.

185. Within the complete there is no incompleteness. The one without a cause (aim of life) has no Purusharta.

186. The one who identifies by the skin (segregatory attitude – Varna system), is like a blind man with a lamp, for whom the lamp is of no use. The one with a full belly has no need for more food. One may cook the food and smell its aroma, but that won’t fill one’s belly, it is only when one partakes food that the belly is filled. To have a gold nugget in hand is of little worth, its only after it is burnished in fire that its brilliance shines out. When the soot is removed the brilliance bursts forth. Similarly, lust and anger are to be removed like soot.

187. The body is the cave for the Atman. The body is merely an abode. The difference between ‘this abode’ and ‘that abode’ is subtle. What is meant as ‘that house’ is gross conceptions (samsara), such an abode is fickle. What can one say of Brahmananda! In reality –in reality! it is immanent in one! it is within one! The Nityatman is but one. Hari isn’t omniscient, its Shiva that is all knowing! Hari means to wander aimlessly. That, because one desires “this” or “that” one says Hari. To say Hari is bad. “Avariciously begging” is the attitude of the one who calls out Hari, such can’t be a happy being. Forsake Hari in Hara. In Hara

incinerate Hari-Hari. To say Hari – Hari is the delusion of the mind. This delusion of the mind is to be contemplated upon within oneself. Bestower of Nityananda, Oh! Shiva! The bestower of Nitya mukti (eternal liberation) and Nitya bhakti (eternal devotion), Oh! Shiva! To say Hari means to have the mind enmeshed in the world. To say 'Shiva' is to have the universe within one. To say Hari is Adho – gati. To say Shiva, is Madhya– gati. The Oordhva–gati is being liberated. To say Hari is similar to the state of an unbridled horse.

188. If one is to ride a horse amidst thousands, one has to be skillful to avoid accidents. The Budhi is above and the Manas is below. Budhi is the king and Manas is the prime–minister. The Budhi's command is to be obeyed by the manas – implicitly, the very first time without the need for reptetion. First is the "word", then comes the thought. The "factual Guru" is the mind, the "causal Guru" is the one who speaks. The motivator is "causal Guru". The one who advices is the "causal Guru". The one, bringing things to reality, is the "factual Guru". Without contemplation there can't be "factual Guru". Whenever one feels the need for anything a "causal Guru" is necessary. The "causal Guru" is the one who shows the direction to the lake. The "factual Guru" is the drinking of water. The one who shows by eliminating the darkness – the darkness being ignorance and the light being knowledge, the one who fosters subtle contemplation within and aids in forsaking the attitude of identifying by the skin, is the Guru. The Guru immanent in everything is Jagadguru. There cannot be any Guru from one to another. From one to the other, there can only be a 'causal Guru'. Guru means Jagadguru. Guru is Omkara, Brahma, Vishnu, Maheshwara - the very origin of Parabrahmn. Vishnu is Manovritti (predilictions of the mind). Maheshwara means Nashishvara, Nashishvar means to adorn the body. Brahmeshwara is to live without identifying with the body, like a dry coconut that stays apart from the shell and yet, is within it.

189. Everything is but the form of Omkara. The divinity of God is ‘Omkara- like’.To say ‘Omkara like’ in form is the “subtle Bindu” (sukshmabindu). It is the subtle air that encompasses both the outside and the inside. It is not possible to describe the Shiva – Shakti. It can only be experienced. One can’t understand it without experiencing it. The one with mere book-knowledge can’t describe it. It can be described only by the one with ‘Jnana in the head’ (Mastakjnan).

190. It’s only after one sees the sunrise within the Hridayakasha that it can be described. One is to experience by oneself within and see. It can be so seen only by keeping Budhi within Jnana. When Buddhi and Jnana are apart, one can’t experience it. It is only when Budhi - Jnana are at the same place that subtle contemplation is attained. The reflection of the sun in the water isn’t steady. Similarly when one’s mind is fickle, one is maddened by the reflections and entranced by illusions (Maya). The ‘particular’ madness is to be grossly mad. The subtle madness means the contemplative thought. Gross madness means to think grossly. When different things are eaten, the passage through which they go down into the belly, is but one. It is only to the tounge that the difference of tastes, like sour or sweet, exists, for the Manas there isn’t any difference. Whatever be the contents of the different letters, the box into which they are put, is but one. Thus like a bird that has been bound and taught to speak a specific language, Budhi placed within Manas, becomes one with it.

191. Muktishwara (lord of liberation) means Shiveswara (Lord Shiva). Shiveshwara means the Linga (iconic symbol of Lord Shiva) within the head. The Shivalingeshwara is Omkara like. It is inevitabely and perenially in light. The part without nadi’s is insensitive to sound. That which is known as oil is devotion, the nadi being the wick and “contemplative thinking” (vichara) the flame of this lamp. Fire – illumination: the nadis are like the glass shell of this

lamp.The aperture (air inlets) at the very top of this lamp-the ‘aperture of Brahmn’ (Brahmn –randra). The ‘shape’ to the thoughts is Budhi.

192. One cannot speak when the nostrils and mouth are closed. Similarly, things that do not breathe, cannot speak. Like the water being drained, the air keeps reducing. As the water lessens the air too, reduces. One can remain without coffee (beverages) and food for more than five days, but one cannot remain without air even for five minutes.

193. Maya is the ultimate. A corpse or stone can’t speak. Similarly without the circulation of air fire can’t keep burning. When the fire is irregular the phlegm thickens and the mucous hardens. That which is eaten remains undigested in the belly .When there is any obstruction in the pumps, water doesn’t flow. Similarly when breathing becomes difficult, fever sets in and the mucous thickens, bringing in all the diseases.

194. Everything comes from within. Nothing is from outside. One becomes of an evil or of virtuous disposition, on one’s own. So within one, the Omkara breath should prevail, then cleanliness prevails. When evil comes in touch with the virtuous, the vileness is transformed into virtue. That which is in one’s hand has neither fragrance nor price, but that which is taken from others has a fragrance and a price. The Mahatma of Raja–Yoga is Nityananda; the very form of Omkara, the very form of Pranava is Sri Guru Nityananda. In the initial stages, before complete peace is attained, the consciousness manifests more of illusions. Wherever one looks, one can see snakes. When the first posture is initiated by the neophyte, one feels the weight of mountains. At other times one feels that one is floating on air. That one is seated on the ocean. At other times like it is raining or very sunny. At times like one is sitting on the highest elevation. At times like a needle. At times it is like being a leaf. At times the awareness of speaking, walking or sitting is absent. At times

the feeling of awareness itself is stilled. At times, there is a feeling that the body stands like a ‘wish granting tree’ (Kalpavriksha). At times people appear like they are wearing masks in a drama. A t times, there appears a dark face. Complete Peace appears like entire white and bright illumination. In darkness is light and in light is darkness. The Universe is in darkness. In the Universe is light. At times it feels like one is seeing a ‘bioscope’ (cinema). At other times it is like the union of Sat and Chit. Sometimes one feels why did humans come into being, where do they go, what is one’s role is not known. The descent is not the steady state; to ascend higher and higher is the steady state. Climbing one step at a time, when one views the entire scenario after reaching the highest floor, one can see the complete web. To hear, to see, to do is all Omkara-like in form (Omkaraswarupmay); shaped in the form of Pranava (Pranavaswarup). Birds like aeroplanes, beasts like human-beings, human beings like beasts. The dog appears like a Jnani, the dog once fed, does not forget till it dies. It never forsakes the love for the master who may have fed him only once. No subtle contemplation! From where has one come? What is one’s destination? Such enquiry is absent. Once such understanding dawns, humans are to remain like the dog.

195.When the king appears, none speak before him, they speak only behind his back. Similarly none dare to ridicule a Jnani on the face. It’s like the haziness and imperceptibility that’s there when one comes from bright light to darkness or when emerges from darkness into light; at such times one isn’t aware where one has come.

196.When one is suddenly woken up from deep sleep because of fright, one isn’t aware of anything. Just so are the jnanis; always in the eternal sleep, unaware of everything. One who holds an umbrella doesn’t wet the head. One who keeps eating all the time is always hungry. One who is fully drenched ceases to feel cold. One who has attained the

complete state ceases to feel angry. A seed once burnt doesn’t sprout. Thus, like the gold burnished in fire, one is to remain pure.

197.The highest species of cobra has a Antar Pranayama. The snake on hearing the ‘been’ concentrates on it. The fondness of the cow for the calf is a like that of the Jnani for equaminity (samadrishti). Similarly a structure cannot be called a house, if it has no doors, nor can cooking be done without vessels. The dog eats that which is fed, irrespective of the food being cooked, in an earthen or golden vessel. The birds are aware only of the present never about the future. A seed placed in a box neither sprouts nor bears further fruits, it is only when it is placed in the soil that fruits can be had. Just so, it’s only after doing something that experience can be gained. One is the sole cause for the happiness or sorrow one finds oneself in.

198.Just as anybody can handle a lamp, the illuminance of the sun can be had by all. The fire can be seen by everybody in the same manner. One who doesn’t identify by the skin has the supreme Budhi and Jnana (wisdom) at the same end.

199. The one who lacks subtle contemplation is not human. Such an animal cannot be called human. The gross is Jeevatman and the subtle is Paramatman. Without the gross the subtle can not be perceived, just as an edifice cannot be built without a foundation. The power of contemplative inquiry (vichara –Shakti) is the power of Shiva (shiva – Shakti). The shiva-shakti is the coming together of the Jeevatman and Paramatman. As the level at Shiva-shakti rises a higher human evolves. Such a human is extremely fortunate. Such a one is the preceptor to the Brahmin, Brahmnjnanis and the Vedas.

200. One who is above all desire is an Acharya. The one who has forsaken all desires is a Sanyasi. The one who is without any desire whatsoever, in the entire universe, is an

Avdhoota. The Avdhoota's state is a most exalted. The most supreme is the Avdhoota! There is nobody or nothing higher than the Avdhoota, The most exalted and honourable position is that of the Avdhoota. The one presiding above all is the Avadhoota. The one who has merged 'this state and that state' is an Avdhoota. Chidambara (sky like conciousness), Nijambara (the real sky), Nijambara Jeevan Mukti (liberated in sky like state), Muktananda (bliss of liberation), Brahmananda (bliss of Brahmn), Yogananda (bliss of union), Sarvapapaparihara (the salvation from all sins), Janmasafalya (fulfillment of goal of birth), Jeevanmukti Prabhuraja (the king emperor of life liberated), Rajabhodhana (imparter of Kingly wisdom).

201. It is by the grace of the one who mediates on Tatwa and has forsaken all desires, that the world is redeemed and thrives. Muni (the silent one) is the one who inquires contemplatively on Tatwa. Such a one is Shiva! Shiva is such a one! All that is visible is Shiva!

202. The one who has not understood the Tatwa is an aimless wanderer; the one who does not eliminate adho-gati (lower state) and delusions, is a vagabond (aimless wanderer).

203. It is only in the one who has forsaken the notions of honor and dishonor that Brahmananda-Nijananda (bliss of Brahmn and true bliss) become the very Self. If Budhi and Jnana are kept merged together even for five minutes, such self illumination is attained. The one without a 'Cause' has no Purusharta. The one without a 'Cause' is ensnared in Maya just like the butterflies that move around in circles around the flame and ultimately fall in it and die.

204. The one without Shvasdharana (breath control) has no Yoga. Without rope one can't draw water from the well. One 'who isn't freed from the bondages' (badhmoksha) has no contentment. Without water none can survive. Without the

mind there can be no Vasanas (mental predilections). Until six months old, the child is a Raja-Yogi. Once the cranium hardens it is a Hatha–yogi. Once the cranium hardens, the mind becomes fickle. Where discrimination is absent, mud is eaten as sugar and sugar is eaten as mud. Just so, the fruits are above; the fruits for human are always at the top. Even if the coconut is planted below the soil, the coconut grows only at the top. Similarly for everything the fruits are at the top.

205. The umbrella doesn't hold the person, similarly, everything is held together by the mind. Thus, without the mind, there are neither distinctions nor differences nor desires. Such is a Sanyasi, such is a Yogi. One who has 'mind' desires everything. To the one without the mind, all is within. Like a steamer (ocean liner) that has everything (self-contained) the one without a mind has the whole universe within.

206. When the boat moves the entire surroundings seem to be moving. Just so, when the mind dissolves into the self, everything appears to move around one. That which is in Sushupti doesn't appear in Jagriti. That which is in Jagriti doesn't appear in Sushupti. When the vessel kept on fire does not contain water, it does not make noise. Water is necessary. Just so, the one without contemplative inquiry is of no use. Even if a snake were to bite in deep sleep it does not cause death; at such times the Manas is not there. When there is Manas, everything is there. Creation is merely the 'consciousnesses of the Manas' (manobhavana). In Antarmukha (inward vision) there is no creation.

207. In the beginning sleep is to be minimized. There is to be regularity is one's eating habits; when one is undergoing Sadhana, bathing in cold water is to be avoided. The immersion in the cold water for four to five hours inhibits the circulation of blood. In the primary stage the drama is to be enacted within, only then is it to be staged externally. In the

beginning secrecy is to be maintained but later it is to be open and free. If water is added to an vessel that is already full of water, the excess water overflows. Similarly when the ultimate state of peace is attained everybody comes to know of it. Having no attachments whatsoever is the most exalted class. Peace! Total peace! Ultimate unity!

208. The form of peace is God! Om! The form of peace! Om! The formless, the shapeless! There is total cessation of thinking, there is only joy! The way a child is rocked in a cradle, the mind is to be placed within and used like a pillow, and such is the way, one has to sleep. Whatever the test, one is to be succesful. Without passing one cannot qualify for employment. Mere speech without legibility or literacy isn't passing.

209. The throat is the position of Mooladhara, the dwelling place of the Kundalini. The Throat – position is the seat at Hridayakasha, in the central point between the eye-brows is one's Swadhisthana (one's primordial state); Raja-yoga -its above the neck. In the neck is the triangle called Ajna. This triangle is the seat of human liberation. Iha means Jeevatman, Para means the Paramatman. The coming together at these is Chidambara. Chit (consciousness) means Mano-vritti. Sat (truth) means Akhanda (entire/complete).

210. Pooraka is the drawing up of breath; Kumbaka is the retention of breath, Rechaka is the release of breath. It's from within that the breath is to be let down. From the cereal rice, many preparation can be made. Similarly, it is from only one breath that everything is accomplished. It is merely the 'sound' that are different. Antar-Pranayama is the trade within. Shiva–Shakti is only one, it is to be regulated within and merged in Brahmarandra.

211. Shivashakti means the 'complete'(Akhanda). Shivashakti is Sadgati (blessed state). It is the upwardly

rising breath (oordhva shvas), it is the breath of life (Prana vayu). It is the Omkara, that means Pranava. From Pranava is all creation. Pranava is the identification with the body. Omkara is to identify with the 'Self', like the dry coconut (with its kernel apart). Like small things come together to form a larger thing, or the rivers merging into the ocean. The rivers are like the mental tendencies and predilections. The ocean is the complete and total Shakti. As the paper is consumed in the fire, so is the mind consumed in Atman. Four or five roads meet at one destination. One can reach it by foot or by train. The train is like the arrival and departure of the body.

212. Asana means a station; Sukhasana means Raja-yoga. The Asana means a location (state).

213. Samadhi means to take control of one's inherent Power (shakti). Samadhi is the Oordhva–swasha. The Oordhva–swasha is the Taraka Brahma. When the Oordhva-swasha is present, the universe is within. It is the same in all the beings. Raja-yoga encompasses the totality at all mental tendencies and predilections; it can be undertaken even when one is walking, talking or sitting. To be seated at the summit and to view below is Raja-yoga. Raja-Yoga is the most exalted of all the Yogas. It is merging together of Budhi and jnana at the same locale. It is the very form at peace; it is beyond description and qualities. Happiness has no qualities. Being beyond all qualities is to have Jeevan – Mukti.

214. Creation (shrishti) dissolves in Prakriti (nature/ female principle). To be divorced from Prakriti, results in creation. To be reabsorbed into Prakriti, is its dissolution(Omkara is to be understood in this context). When one is conscious only of oneself and nothing else, it is creation. For Raja-yoga there is neither the necessity of Karma (rituals/practices) nor is there the necessity of Pooja (prayers/offerings) of shiva. It has neither the need for any prescribed postures (Asanas)

nor places (of pilgrimage). For Raja-yoga all these are undergone in the Oordhvadanda (at the top of body-“head”). All the worship and obeisance are performed in the Oordhva –svasha. Such obeisance and worship, if performed in the heart, reaches all.

215. The state of Brahmn, is the realization, of the state of an all encompassing oneness. Pindanda is that which is visible externally. That which is visible ‘inside’ is Brahmanda. In the Brahmanda there is no creation. There are all kinds of fears to the one who has ‘predilections and biases in the mind’ (manobhavana). To the one who identifies with the body, everything is in the state of creation. When the universe is beheld (percieved) within, there is no fear. When the body is adorned with ornaments, fear prevails; in the absence of these, there is no occasion for sorrow. In such a one there is Samadrishti (equability) and oneness. The one with attachments identifies by the skin and sees all sorts of distinctions and differences; these attachments and desires lead to the ‘need and the necessity for action/work’ (Karmakark). Desirelessness is true liberation. Nishkama–Jeevanmukti (dispassion per se is liberation in life). The ‘Avadhootavritti’ (inclination of the Avdhoota) is ‘Sukshmavritti’(subtle inclination). The jnani has inner vision (Anthardrishti). In them the mind is not there ‘as such’. To the Jnani everything is within the self (samatma). Such ones are never in the ‘incomplete state’ (Nikhandasthan). Such ones are in the complete and indivisible state. It’s only in the gross state that there is incompleteness and there are divisions and differences. The breath circulating within is indivisible and complete.

216. The gross thoughts are the predilections at the mind. The subtle thoughts are identifications with the Atman. The Jnanis are always in the Yogic slumber. Even as they walk or sit, the Jnanis, are in such a slumber . The Jnanis are like the tortoise, it is only when the necessity arises that, their limbs

are extended (bought into use), at all other times they remain withdrawn in the shell.

217. To the mail train and the local train the power is same, but the time taken for traveling the distance, are different. The Sanyasi is like a mail train. To have the world within is to be like a Sanyasi. To direct all one's power externally in the Samsara is like the local train. To get into the train is difficult but once one is seated one feels comfortable and one remains unaware of the luggage. When one gets into the train with luggage in the hand, one's attention is fixed on the train. Thus what come first is the thought only then sound follows, when anything is undertaken the mind is to be held firmly in one's head. That which is seen, heard or spoken about, is not Karma. To release the breath through the nostrils is Karma. Good (auspicious) Karma is Adho-Gati.

218. Mouna (vow of silence) is for the mind, not for the tongue. Anything done with the Budhi and Jnana merged is not Karma. Mouna, is to have the mind in ts original and 'primal locale' (swasthana), not the tongue. By Mouna, Sidhi becomes possible. The yogi is the one who has merged Budhi and jnana. The Budhi being in total control of the Manas, such is a yogi. The locale of Mounashrama (locale of mouna) is the Sushumana-nadi. The Sushumana is where the Ida and Pingala meet. These three are the most important nadis viz. Ida, Pingala and the Sushumana, the last of these being the supreme. Sushumana is the seat of Kundalini.

219. The root of all Tatwas (ultimate reality) is the ParabrahmnTatwa. The Tatwa of Parabrahmn is Jeevan-mukti. A river is to be seen at the source, not where it meets the ocean. The primary root is to be seen. As all trees have the primary root, so too, there is only one God for all. To view everything with equability (samadrishti) is to be liberated.

220. A grand Opera is to be first enacted behind the scenes and practiced; only then, it is to be presented to the audience. Just so, this 'Yogic knowledge' (Yogavidya) is to be practiced in secret. It is to be learnt and its experience ingrained as it is being practiced, only then does it surface automatically. In the initial stage of undertaking this 'Knowledge', self-experiences may not dawn. It is only later, by regular practice, that it becomes a part of one's own experience.

221. By mere aroma of food being cooked one's belly can't be filled. One has to consume the cooked food. Similarly self experience leads to successful accomplishment. There is nothing to rival self experience. It is only by tasting sugar that one can experiences its sweetness; such too is self–experience. The knowledge and wisdom within one's head has no rival, it has its unique authenticity, but mere book knowledge, has no such authenticity. Self-experience is like the king's command when addressing the subjects; the subjects in comparison are like the knowledge gained from books. The freedom of Jeevan–mukti means that the 'supreme emperor is Yoga' (Yoga raja). Yoga raja (the total sovereignty of Yoga) is Purusharta (the ultimate goal of life). Purusharta is to dwell in the cave. Dwelling in the cave means identifying with the body; to abide in the Budhi, this cave of Jeevatman is the third eye. Hridayakasha means a cave. It is by thoughts (mental dispositions) that the male can be female and the female – a male. It is only the external form and function that are different; but within, the subtle contemplative inquiry, is but one. It's only the physical appearances that differ. In the absence of subtle thinking the male becomes female. When Budhi and Jnana are together the female becomes male. A water pump can be switched on, to draw water both by the male and the female. Just so, devotion neither discriminates nor does it segregate. The male and female are merely the two facets;

for the Jnani, no such distinction exists. In both, the male and the female, ShivaShakti is but one.

222. For the one who is desireless there is no fear. For the one without desires, there is perennial happiness. It is only those who ‘think big’ (large heart) that are great. Possessions of land and wealth, do not make one great. Similarly one doesn’t become great by the possession of mountains of gold. An outcaste who “thinks big” (has subtle discrimination) is really great. A Brahmin is the one with subtle contemplation. Large house, wealth, diamonds, golden chains adorning the neck, diamond studded ear-rings, rings in one’s fingers, does not make one great. The one with subtle discrimination and contemplation is great. The external appearances, of the extent of one’s landed possessions, does not make one great. Large holding of gold doesn’t make one great.

223. The knowledge of Brahmn is most supreme. Mere Karma without knowing the secret is a bondage that cannot be broken.

224. Oh wanderer! burn the illusions of the mind in the ‘fire of Yoga’. To the one who has not understood Brahmn, the ‘true state’ (Nijasthiti) won’t be realized; nor will ‘true bliss’ (Nijananda) be realized, neither will notions of honor and dishonor be forsaken. Bundle up the bliss and bind it. The mind enmeshed in desires, bind the desires and tie them. Give up all desires within the self.

225. Oh Jeeva! the Shiva-Shakti within one is to be circulated within and channeled into the Brahmarandra, the state of the Self that result in “all inclusiveness” (Tanmai) is liberation. Total liberation. In this total liberation is the bliss of Brahmn! Glorify Shiva! In Shiva is the origin; in the origin Shiva- Shakti was only one! The great savior is “perennially blissful” (Sadanand). The quality of desirelesness is Nirguna (without qualities), Sadguna (auspicious qualities), within

one, one is to be the king. The king of ‘Jeevan Mukti’, see within oneself. The real form is the human form. The human is the. most supreme. There is none more superior than human in the universe. It is the being human that, brought land under the domain, and built empires

226. One who has really experienced the bliss at Brahmn is a Brahmin. One’s illusions are transitory. Oh! Hari! Burn the pride of the body – burn it! Burn it! One without Manas has no Maya. Maya is ignorance. Hari isn’t all powerful. Shiva is the real power. It is well known that butter is latent in milk. But the milk has to be warmed, for the butter to be extracted. But there are few, who so extract it. Milk is like devotional worship. The heating is reflective and contemplative thought. To such a fire of enquiry the vessel is Budhi. The fire of such thinking is the fire of Yoga. By such fire heat it and by chumming Kama –Krodha (lust-anger) extract the butter.

227. Without oil, the lamp does not burn; just so, the body doesn’t function without breath. Without a rudder the boat cannot be directed to the chosen destination. For the ‘ocean liner’ (steamer) there is both contrivance (yukti) and power (Shakti). The boat doesn’t move like ocean liner. The one who has universe within the self is like a ocean liner; the one living in the world is like a boat. Just like the light at the top of the ocean liner, is the Brahmarandra, for the Sanyasi. The Sanyasi has the mind merged in the Hridayakasha. The lamp means sanyasi. The cow can not run like the horse; thus the one who has the mind fixed on the externally manifest, moves like a cow. Just so, the one who keep the mind within the self is like a horse. Everyone can not be a king at the same time. Similarly everyone can’t be traders; there’ll have to be consumer for the trade.

228. When one walks in the dark, there is fear, but in light there is no fear. Darkness is ignorance. The lamp is knowledge. The Guru means lamp. The light is Guru.

229. In deep sleep one is unaware of everything. When one walks about ten miles and drops off to sleep, one is unaware of the world. Just so, only when one feels hunger, one has food.

230. As the water running along the road has a separate drain the ‘Oordhva’ breath within one, it to be regulated. One takes extra effort to take a stone uphill, but it is brought downhill easily. So too is Dharana. It is easy to take birth but difficult to leave the cave and go. The source of the river is to be seen. To see it after it meets the ocean, is futile. For the tree the primary root is most vital, all the rest are of subsidiary importance; when one lifts the chair, one’s breath rises upwards – that is the real state. When one cooks the flame and smoke rise upwards. The aperture for the lamp is in the upper part. Just so in the Hridayakasha, the air mores to the top. One’s well being is in the movement of air, without this, blood doesn’t circulate. When a dam is built across the river, water stops flowing, similarly, the phlegm, mucous and bile are such obstructions.

231. Kasturi, Sandal, camphor and other perfumes have their essence within one’s head. Where there is sugar there are ants. Where there is Pranava there is no ignorance. That which is perceived within is the heart, that which is visible, is not the heart. The head is supreme. The temple is Shvasa (the breath). Within is Nijananda (true bliss). This Nijananda dwells within the cave. The temple of Shvasa is the abode of Kundalini. This is the abode of Shiva! The temple of Purusharta! Temple of the Sadhuguna (attributes of Sadhu). The temple of all Gunas! It’s the temple where there is neither honor nor dishonor, the temple of ‘total prohibition’ (Sarvavarjit), the Temple of subtle understanding, it is the Temple where the Kundalini dwells- the abode is within the heart.

232. One who doesn’t fix the attentions on the breath has neither character (lakshan) nor awareness (mathi) nor a “state” (sthiti) nor a goal in life (Purusharta). Focus the attention and unceasingly concentrate and contemplate. Have the attention directed on the incoming and outgoing breath, draw in! Draw the breath in carefully, deeply. Directing the mind on the Shabda, draw in! Keep the Shabda within and draw in! With complete faith in shabda, draw in! Draw the breath in, deep – deep inside, inhale! The breath should be so drawn in, that the shabda immanent within one, becomes audible. No thought other than this! That which is eaten, is one! That which has been drunk, is one, that which has come and remained is to be eaten. That entity which is complete is invariably going to be auspicious (sadhgati). Do that which has to be done. Do not have the food cooked for anybody else. Whatever is to be done, it is to be done with faith, on mind!

233. A tree that has no leaves doesn’t aid the breeze. In the dead body, there is neither air nor sound. Without air, no creature in the world can survive.

234. Without the Prana–vayu the engine does not move. Similarly, a coconut tree does not bear jack–fruit. Just so, one’s natural disposition is to speak without any self experience. The judges or magistrates listen to the contentions of the contesting litigants and draw inferences and pronounce the verdict, irrespective of the truth or actual facts becoming known. To merely hold the sugar in one’s hand is futile, if one has not tasted its sweetness; without digging the well, water cannot be drawn. All communication has to be from within (antar-udyog) and what is paramount is to merge in Brahmarandra. To experience Purusharta is the ultimate peacefulness.

235. There are no restrictions about food. Peace is itself such food; the knowledge of Brahmn is supreme. Brahmn–vidya cannot be brought at a price. It can’t be had by the one’s

who are swayed by the notions of honor or pride. By outwardly acts and behavior it can not be attained. By Bhakti (devotion) alone it can be had. Without devotion there is no liberation. For the human only subtle devotion will lead to liberation. The bliss of realization is the bliss of Brahmn! Sachidananda! The bliss attained again and again by the experiences of the glory of realization, is Brahmananda! Everything is Brahmananda!.

236. Forsake ‘dualism and segregation’(bhedabudhi), cultivate subtle thinking. Hold on firmly to Sukshmabudhi. Whatever is seen without bhedabudhi are all in the image of Shiva, one will never tire of this. There are no ‘masks’ (need to wear sectarian garbs or marks). Make this a part of your inherent nature. ‘Faith’ will never forsake one. Learn to bind the ‘breath’, oh mind! Indulge in antarudyoga (communication within), Oh mind! By the subtle Budhi be truthful. That form which is merged in the sukshmabudhi, is the embodiment of the eternal (Nityamay). The immutable form that is present in every element is Nityananda. Imbibe the glory of Nityananda. The state of Nityanada is the eternally liberated state. The mind’s seat (asana), its Simhasana (lionel throne), Rajasana (royal throne). The Nityasana (eternal throne) is Paramananda! It is the seat of the union of Sat and Chit; it is the seat of Paramananda. The seat formed by the merging at Sat and Chit is the seat of the embodiment of consciousness (chaitanya).

237. Creation is nothing but Manobhavana (dispositions of the mind). Yukti is to identify with the body. The real Shakti is to identify with the atman. It is the place of the magnificent temple in the magnificent tower of one’s head. It is the locale of the Hridayakasha, the supreme support. The support for this is the ‘Ajna’ (charka), the locale for Kundalini is the Hridayakasha. To identify with the ‘Self’ is like to sit in a train and travel. By such analogy the mail train is like Hathayogi and the local train is Rajayogi. (The attainment of peace is the real attainment of happiness).

The difference in the lapse of time is the only distinctiveness. Even though the speed is same, the time required is different. Such differences are merely the projections (illusions) of the mind.

238. A human's birth is as a child; all the differences (Vytyasa), are because of the parent's attitudes at the time of conception, in the womb. When the seed is implanted the thought that dominates, be they of devotion, mischief, anger, Karma (deeds to be done) or attachment, decides the traits and nature of the child. When the primal air merges, creation (shristi) results; if predilections of 'this world' and 'the world beyond' exist, the same traits will appear in the newborn. If it is such, then the attainment is possible in a moment. Just so, the primary need of aversion pre-exists, where aversion is immanent at birth, during the laying of the seed; such is the secondary aversion. When adversities and miseries afflict one, the flint stone like mind is to be struck against Budhi and illumination is to be had. What is called as Apana-vayu is the dissolution of creations. Once Apana-vayu is dissolved in the Prana –vayu within, and then forsaken, there is no state whatsoever. Before it is so forsaken, Jeevan-mukti is to be had. Once it so emerges out of the self, it is beyond completeness and incompleteness.

239. Upanayana (to lead or draw towards oneself e.g it is like the pupil being drawn towards the Guru at the initiation rite, heralding his second/spiritual rebirth) is the Purusharta. 'Upa' is to dwell in the immediate proximity. The merging of Jeevatman and Paramatman is the ultimate unity (aikya). Upanayana is within. Upanayana is in the subtle. Upadhi is the third eye. By dwelling in close proximity one attains Purusharta. Upanayana is not identification with the body but with the atman (Self). In the world, the one who undertakes the Upadhi is a Brahmana. Upadhi means the Sushumana nadi. Where the Gods and the God of Gods dwell that is the Brahmanadi.

Chapter 2

240. It is from the Akasha that sound emerges. What emerges out of Akasha is Jeeva Shakti. Akasha means the head. Akasha – Hridyakasha; the Jeeva Shakti (Power of life-energy) is but one. It is like the difference between the river and the ocean, only a land-mass inbetween. Similar is the difference between the Jeevatman and Paramantman. The consciousness of 'I' and 'mine' is to be wiped out from the head; for this leads to rebirth. The idea of 'I' and 'mine' is because of a dull Budhi, this is a cause for birth at a lower level. The power of illumination that can be seen in the sun can also be seen in the electric bulb. For the one, who makes distinction as to day and night, the electric bulb seems greater, but for the one who makes no such distinctions – it is never in doubt that the sun is greater. Ultimately it is the faith of each, that is greatest. There is no God greater than this faith. There is nothing in the universe that is greater than such faith. If one has no faith in Yukti (trickery) or Matta (black-magic/sorcery), one is never entrapped any such thing. In whatever one thinks of, one can attain happiness, such a faith is the greatest. The inner faith should be established in every breath of life. The one, who has absolutely no faith, has nothing entering the mind. To the one without faith, there are no such things like Sadhus and Sanyasi. In such a one, thousands of Sadhus remain merged.

241. For the blind, no distinction as to day or night exists. The external luminance is not necessary. To the congenitally blind, the strength lies in the organs of wisdom. The physical eye is of no use for them. As the physical eye is redundant, the organs of wisdom, develops to such an extent that Sadgati (well-being) results; thus the path of Sanmarga (path to well-being) opens up.

242. Does the sound emerge from the universe or is it from sound that the universe emerges? From the cause is the

effect or does the effect lead to the cause? It is from the sound that the universe emerges; from the cause the effect is occasioned. From whence came the cause? Both the cause and the effect originate in the Self. If one is to speak a lie, it remains a lie; but if one believes in a lie, one is to speak it out. If one believes in truth, one should speak nothing but the truth. To the one who utters lies, there exists no distinctions as to truth and falsehood, both remain same. Why should the false be spoken? It is because of the habits of the mind that, the untruth of what is being spoken, is not perceived. To such a one, nothing distinct as untruth remains. Once the evil tendency is realized by such a one, it is never repeated. At such a moment the awareness of truth, as being distinct and different dawns. This results in an exalted state and leads to the virtuous path.

243. As all rivers ultimately meet the ocean, similarly that which is vile and that which is virtuous, merges in the Atman. All is oblate to the Atman. The viles and the virtues emerge from the Atman. What, emerges out of Atman, is reabsorbed into it. It is the mind that taints it as vile or virtuous. The power is of the Atman; this can not be increased or decreased by anybody. What is to happen, does happen; it all happens the same way.

244. It’s not the seed that is from the tree, the seed is the origin. A seed drops, to grow into a tree. Again and again, more trees grow from the same seed. Similar is the way of creation. In the seed is the origin. There is no termination to it. Wherever one sees, it is the same seed.

245. To the one free from doubt, this per se, is the path towards single pointed consciousness. For the one with doubts, the Budhi is in a diminished state. Wherever one sees, suspicions lurk. To each one there is a specific natural attribute. There is no need to find qualities that are not there. In the simmering water, reflection can’t be seen. In the still water, a perfect reflection can be seen. To the one

with unsteady consciousness, the vile mental dispositions, are not visible. To the one with a steady consciousness, everything is seen as one's own self. If red glasses are worn everything appears reddish – the color green isn't visible. As are one's thought process, so will be the appearances that are visible.

246. Why hold an umbrella? It is to protect oneself from rain. Maya is like rain, truth is like an umbrella and consciousness (chitta) is the rod (of the umbrella). Truth prevails in everything, but it is seldom that everything is merged with truth. The Maya is of the Atman. The Atman is not Maya. Similarly there is a minister to the king and not a king for the minister. The mind is not the Atman; it is merely its shadow. The mind is doubly inferior in its state as compared to the Atman. The mind is ensnared by illusions. There are no attributes to the Atman like vileness or otherwise. All the vile and other attributes are of the mind. The fragment of the Atman, which the mind is, is like flowing water. Atman is like the ocean - without bounds or limits. From where has the Atman come? Where was it made? Wherever one sees, it is present. There is nothing apart from it. For each and everything there is a shristi – before and after. Even before one came, there was shristi, but one is not aware of it.

247. As the JeevaShakti circulates outside, it gives rise to predilections (Vasanas) about various subjects it comes into contact with. So arisen, it becomes mind, becoming two, three, six; it becomes the "six qualities" (shadguna), such creation leading to the evolvement of the universe. From this point, all other qualities come into being. Thus coming into being the six senses (organs) become most necessary to the human. The organs of action (hands, legs) can be called the earth subjects. The sense organs can be called the "gross Akasha" (jadakasha) subjects. These have been called the "attributes at Chit" (chitaguna). The organs of action have been called the "attributes at Sat" (Satguna).

One who is free from “bondages to the senses” is a human being; such a one attains Purusharata by oneself.

248.‘Tat Chinta Tat Chit’ (Meditate upon the “That”, “That” is the “Self”). The multitudes of minds are but one mind. This one mind is the infinite mind. It is the eternal mind. The eternal mind is supreme bliss. The “mind consciousness” (chitta manas) is Chidakasha. The pure mind is pure Akasha. This pure Akasha is Siddhi. This pure Akasha is the goal of Yoga. The pure Akasha is Hridaya. When one mediates upon pure Akasha one attains Purusharta. When one reflects upon the pure Akasha the feeling of ‘I and You’ vanishes. In this pure Akasha is Jeevan–Mukti, Yukti, Bhakti, and Shakti; the most apt and perfect path. The pure Akasha is within the Budhi. When one lives in pure Akasha all attachments to the external and manifest universe vanish. This pure Akasha means the Brahmarandra. Raja-yoga is that which is above the neck.

249. ‘Mantra’ it is the Brahmarandra. Mantra means Prana–mantra. This Prana–mantra is the atman–bindu. This continual Prana–mantra is immanent in the self. In the “Self” is Chidakasham. The Chit is Chidakasham. “Chidakasham param sukham” (Chidakasham is supreme happiness). “Chidakasham param aushadayogam param aushadam” (Chidakasha is the yoga of the supreme medicine-it is the supreme medicine). Param Gurum Tatvamasi (The supreme Guru, That art thou).

250. Why is one to be called human (Manushya)? The reason is that by reflective thought (Manana), one becomes human. Not to know the path of accomplishment leads to birth again and again. The one who does not know the path of accomplishment is never content. Once the path is understood satisfaction and contentment result. Contentment means dispassion (nishkama). This dispassion is supreme happiness. Dispassion is liberation. Desire means hell. To be without desires means the supreme state. This

supreme state means the ShivaShakti. ShivaShakti, means being totally aware of this ‘this and that’.

251. Atman will not be perceived by the senses. It is distinct from the senses, staying apart from the senses. It can only be perceived by the path of Jnana. It is an entity that remains distinct and separate from sense perception and identification with the body. The senses are merely the performers; the One who knows the role of the senses and behaves accordingly, can be called a Yogi. Such a one can be called a Satpurusha. The words such a one speaks are the ‘ultimate proclaimations’ (Vedavakya). Such ones are like the tamarind seeds; the fruits of which are sticky, but the seed is always clean and smooth. Such is the heart of Satpurusha. Such ones have short spans of life. Such ones expire early. Jnana, is beyond time and not limited by age.

252. Fill the lamp with oil and light it. As the oil decreases, the flame lowers. When oil is added the flame brightness up again. Such too is the state of Jnani, whose “inner state” is like butter placed in water. The butter never sinks; it remains completely distinct and afloat. Thus the Dehi-Deh (the body and “inner state” of Jnani) are like water and the butter. The sukshma budhi (subtle dispositions of the mind) are to be within the head. Budhi should be placed above the sushumana, at the very tip. The Manas and Budhi should be within the head. The Manas is to be within the head, the Budhi has to have Manas within it; in the Manas is Budhi. From Budhi is Vichara (contemplative inquiry), in Vichara is the merging of life awareness.

253. If there is one coconut, many more can be grown, but once the tree is axed, there can be no more coconuts. The Vasanas of the mind, like the tree, are to be axed from the base – this results in the attributes of peace, attributes of Sadhus of Satwa and the attribute of peacefulness. Satwa–guna means the attributes of oneness. Truthful speech is like

the letter engraved in granite, while the conversations of people in Samsara are like letters engraved on chalk.

254. Once, the water of the well, has to be completely drained. The sludge has to be removed. The water which then percolates is pure. This pure water means Jnana. The concept of ‘I and mine’ has to be fried up and devoured. It is then that, knowledge about all issues and subjects, will dawn.

255. Once one learns to write on paper, one need not write on sand. Once one merges into the attribute-less (nirguna), then one doesn’t merge with that with attributes (sadguna). Once milk is transformed into curd can it be reverted into the condition of milk?

256. Why should one bargain for the cow when one goes to buy milk? When one meditates on the Atman, why should thoughts of the body arise? The one who is always conscious of Atman is like a dry coconut, in respect to the physical being. A rope once burnt can’t be used for tying. None can make another one evil. One is evil by one’s own disposition. To think that it is another one who is responsible has a subtle connotation. The moving boat needs to be helmed by the hands. Thus a ‘causal Guru’ is essential. Once one reaches the shore, the helmsman isn’t necessary. Just as the boat is in the water, so too, is the ‘Self in the body’ (Dehi in Deha). Once one soils the feet, it is necessary to go to the water. If one is scared of water than the feet can’t be cleaned. One can’t clap by one hand; its only when two come together that energy (shakti) is produced. Even though the fingers are separate, they come together, when one eats. Just so, when one realizes the truth, everything is perceived as one. The devotion to the guru is like the baying of jackals. All the Sadhus and Satpurushas are but the same, just like the water in the wells, they are not different. The life energy in all beings is the same. Just so are the sun and the moon. Akasha in the Atman and the Atman and Akasha;

always in unity. The one who understands this, lives in bliss. The ones that understand the Ananda (blissful) Kundalini will discover the Kundalini Shakti (Power of Kundalini). By blowing out, such a one will attain. By blowing again and again, one has to attain Bhakti and Mukti. One has to forget all after conquering both birth and death. One is to be victorious over the Maranadika(death and effects) The qualities of Maya are to be understood. Who is Nityananda is to be understood. Merge in Nityananda, Oh mind! The Nityananda mind, attain it, Oh mind! Imbibe the Taraka Brahmn. Oh mind, the universe is to be enraptured as oneself in Taraka. Those one's blessed in the Taraka, will be the one's whose birth is blessed. In the Taraka, the mind is to be stilled. In the Taraka one should be enraptured and remain merged. The three qualities of Sushupti, Jagrat and Swapna should remain merged in oneself. The 'Key' which is the Budhi, is to be kept in one's hand. Just as the precaution taken in handling the one is to be so cautious about the Budhi. The hot water remains hot till it is in contact with fire. When it is kept away, it cools down. Budhi should be like such water placed upon fire. Thus, single pointed faith is to be maintained in an awakened state. The Jeeva is like a calf that is tettered in a cattle shed which is always desperate to free itself. When this Amrita (ambrosia) like Jnana will be attained, is the Jeeva's desperate vigil.

257. Dharana is the mode for the budhi to attain realization. This dharna is also the path that leads to liberation. It is the path that leads to the summit. For the breath to be steadied, dharana is the way. When the Pranavayu is steadied the mind becomes steady. When the circulating air is drawn up and retained within the Oordha-gati, then Jnana merges in each and every nadi and peace fills up and reigns. At such a moment the 'manifest behaviour' (svabhava) remains distinct from the Sukshma (the subtle). At such a moment the Buddhi is awakened to the states of yoga, peace, forgiveness and contentment. In the one who has

perennially “taken up the life- breath” (Pranavayu dharana) the universe merges and becomes the Self. Then one can live with one pointed consciousness and be eternally liberated. The Atman remains apart and free from the bondages of ‘all activities and formalities’ (sarvakarmaniyam). One can call all activities (Karma) done without expectations as Karmamarga. When one involves in such Karma, where one believes that after such karma is undertaken that nothing has been done, then one is not trapped by the vile and sinful. Karma is to know from within and involve in all activities.

258. Atman is that which can’t be perceived by the senses. It can be perceived only by the Budhi. It can’t be perceived or acquired like a thing with form and attributes. Peace is very difficult to be attained by the one whose attention is focused on the body; then it becomes very difficult to know the ‘profoundness of Atman’ (Atmaprabhava darshana). One should not be engrossed in the manifest and visible world That which is not visible is to be sought dearly. In the visible world both sorrow and happiness are apparent. But in the unmanifest and invisible neither happiness nor sorrow are apparent.

Chapter 3

259. The sound ‘OM’ is like a storm in the Akasha. There is nothing that precedes or succeeds the syllable ‘OM’. It is the omnipresent commentator (sutradhar- the one who links the thread) in the drama. The physical bodies that are the actors (sutra- the thread) for the Omkara are merely the embodiments of the sounds ‘OM’. It is within and outside, infact it is everywhere – it is omnipresent. It is from the Omkara that everything emerges. The sounds of Omkara need not be incanted or memorized at all times. This sound is within all. It need not be uttered separately. There is no deficiency in the energy of Omkara, it is complete and all inclusive. This Omkara sound is present within all beings. Any being when it emits sounds its Omkara. Pranava means the sound of Omkara. Pranava means the movement of Jeeva merged in the Svabhava (life attributes) but it can also be called Pranavayu (life breath). The Svabhava (manifest life attributes) remaining apart from the subtle is Omakara. Here Pranava becomes the embodiment of Omkara. When it is realized that two bodies are but the same - such a mental disposition is the realization of Aikyabhava (oneness by the mind). Such is the Omkara. That means at such a moment, all is seen as one. Whatever be the entity in which one’s faith is established, such is then accomplished successfully.

260. The Shakti (power) prevailing in the form of Omkara is all pervasive, omnipresent, prevailing as the Self and is in the state of absolute dormancy (Shunya–stithi). The Shakti in the form of Omkara is the all pervasive illuminance. There is neither ignorance nor knowledge; it is untouched by happiness or sorrow.

261. Where there mind, everything prevails there. When the mind is not there, nothing prevails. When there is mind, God remains a distinct and separate entity. For the one who has merged the Manas with the Budhi, God does not exist as a

separate and distinct entity. Within everything, it is God that exists. In the world a separate and distinct entity as God is necessary for the one with desires. The refuge of God is necessary for the fulfillment of desires. Thus the mind begins to have predilections (vasanas) about various things and thus being so dissimilated it gives rise to apprehensions about various things. Thus giving rise to the need for the creation of idols, as a separate entity for coherence and comprehension. This leads to cause and effect becoming two distinct and separate phenomena. Images (idolatry) thus become projections (related to) of the Maya.

262. Akasha thus become Oordhva Masculinity means the subtle thinking. Feminity is that which “comes into being” (evolves) naturally

263. The one who is without desires need not have a distinct and separate God. Such a one needs neither Sadhana nor Karma. In whatever objective the mind is focused, for the mind to obtain it, effort and activity is essential. In the human, attention of the Budhi, is to be as many times as regular as the beat of the pulse. The inner state is not to be merged with the senses. In whatever activity one is involved the internal state is to be kept apart and distinct. The one, who is drowning, has to learn to swim. To conquerors Maya, the experience of adverse /bitter Maya is essential. Maya means, as each one’s mind reaches out to various things, different conditions are perceived. Just as one has to go to the coconut tree, does the tree approach on its own? Similarly, does Maya have limbs to catch any one?

264. Kalpanashunya (absolutes negation of imagining and fantasizing) means to move by the subtle path. Vichara means to merge in the Self, by the path of budhi. Samadrishti means Samadhi. By one’s own effort, the six sensual enemies (Shadvairya) are to be kept in ones control by the path of conquest. The one, who strives to be such, should refrain from talking about the qualities of others; as it

would be akin to placing a boulder upon a tender sapling. The human who so strives, should not loose hold up on the mind, even for a moment. One should always be in the locale of striving.

265. With faith, the ‘life breath’ (Prana –vayu) is to be steadied in the path of Oordhva. This can be called the path to Mokasha; within this cave like body, the eternity (Nitya) called Jeeva dwells. Yoga means union. The merging of two is Yoga. To be merged in Budhi is Yoga. By the path of Budhi one’s life moves and becomes one with Brahmarandra. This is Bhakti, Yukti, Shakti; it is these three that have merged to form Omkara. Ego is dissolved in Omkara. As camphor is sublimated in fire, one’s conscious is sublimated in Atman. As a child is rocked in the cradle, one’s conscious is so rocked in the cradle of Budhi and the secret of one’s identity will be discovered.

266. Oh Mind, merge in the temple of bliss! When there are floods there’s no distinction as to lake or well. It’s only when there is darkness that existence of light is known. Just so, one is to know when one eats the sweet that there exists bitterness too. What is the state of life where one is not aware that the body is not the Atman? As it had appeared in the origin, just so it comes about again, just as before. The idea of ‘I and mine’ is absent for the region above the nose; this region above, has neither beginning nor end, nor is it subject to death. All visible things have an origin and an end. As the Atman, cannot be identified with the body (skin as such), there is neither a beginning nor an end to it. To either lessen or understand the power of Atman is not possible. It is always constant and in the same form. Just as the Akasha is all pervasive and constant in every direction, the Atman is present within one’s head as the luminance of the billion suns. Which is greater the sun or the eye that perceives the sun? Were the eye to be impaired, would the sun be visible? Thus, the eye is greater. That which appears as the manifest world of shapes and forms is but the

projections of a mere fraction of the mind. When being photographed, the photograph appears in the same fashion as per the posture adopted; it is no fault of the photographer for any defects in the posture.

267. As is the faith within, so is the fruit thereof. The vile and the virtuous are not the attributes of the Atman, the Atman is like the shadow. It remains at ease in whatever be the form that's there. The Jeeva is like a bird in the nest; when the nest is destroyed the bird remains unscathed and it flies off into the Akasha. The bird returns again within six months or a year or even five minutes. This happens so, depending upon the effort taken. From this point to the station, it can take a moment or a month.

268. For Vairagya to remain in a steady state, like a habit, it needs continuous practice. It stays as a support. To have Vairagya steadily and permanently, a regular practice is necessary. Vairagya is not related to the functioning of the body. Atmaprabhava darshana is remaining with one pointed consciousness in the "cause and effect", both on the outside and in the inside. To be beyond both, wisdom and knowledge, is Atmaprabhava Darshana (profoundness of the Atman). To remain like the one who knows nothing, even after all is known! the one's who has experienced Atmaprabhava remain like the visually blind, like the deaf, even after hearing they remain as if nothing has been heard. Even after involving in activities, they remain as if nothing has been done. Even when involved in the activities of the senses, the sense perception, stay apart. Even after being involved in Karma, such ones remains like nothing is being done. Such ones are more in the state of dissolution than creation. They are mostly absent minded (forgetful), even after doing Karma they'd say that nothing has been done. Such one's focus the attentions on the Kernel within the coconut and not on the shell. They are immune from sin and virtue. They are like the boat in a river, like the water and the boat that remain separate in attributes, to them the

subtle (Sukshma) and manifest appearance (Svabhava) remains sense organs of wisdom. They are not involved in the sense organs of action. Once the juice of the sugarcane is extracted and converted into sugar, the sugar cannot be reconverted into sugarcane; so too, that which has become a natural attribute by practice, it wouldn't revert back into its original state. Like the old vessels recycled into new ones, the original predilections of the mind are to be bound together by the Budhi and thus one attains Satwa Budhi. It is then that contentment reigns.

269. When the 'purity of consciousness' (Chitshudh) is absent, there is discontent. The impure consciousness leads to fickleness. When impure consciousness prevails there is bondage to Shabd. Like ice placed in water, the one who identifies the Self with the Atman is dissolved in it. As rivers ultimately merge in the ocean, similarly all predilections merge in the Atman. That which is called as the Atman is not a entity; but Karma is an entity. The ships sail in the ocean. To the observer the ship and ocean seem to be one, but in fact they remain separate, the ship does not stick to the water, it is distinct and different from water. Such is the way one ought to have faith with respect to the worldly affairs. There should be no Sambanda (link) to any Karma. Like the Brahmin who has just bathed and impatiently awaits the food at the feast, the one with pure internal state should hasten to have Jeevan - mukti.

270. A tree that doesn't bear fruits doesn't attract attention. Similarly, why should anyone be called human? It is because Manas exists, one is called human. The various subjects are to be understood by the Manas and be utilized to bring about peace, ultimately merging in Omkara. The one seeking liberation, should at this very moment give up identifying with the body, as being futile. To such a one the Atmanprabhava Darshana (profundity of the Atman) becomes known; but the one who identifies with the body finds it very difficult to perceive it. Without giving up the

identification of ‘I and mine’ the striving for thousands of years won’t lead to peace. Whosoever bathes in the river, the body is cleansed, irrespective of the caste, creed or age; be it a Brahmin, Shudra, or a child –in fact everyone is cleansed the same way. Similarly for all humans only the externalities may differ to a little extent, the inner state, is the same. In a patch of land, if water-melons, chilies or any other plant were to be grown side by side, the qualities of either wouldn’t be interchanged. The one who is close to fire will perceive the heat; how will the one in water experience the warmth? Just so, peace like water, is cool. Our manifest natures (predilections) are like fire. Preparations for cooking, are to be made, before one feels hunger. Similarly, the ‘duties of a house holder’ (grihasta dharma) are to be known before one decides ‘to marry’ (grihasta). The internal state and the external appearance are to be one and the same in a grihasta (house–holder). The idea of ‘cause and effect’ (karya karana) should remain apart.

271. A person can’t run faster than a horse, but he can ride it. By reining the horse, he can control it and increase its speed. Just so, when one lives in the Samsara the mind is to be immune (reined in) to the manifest world. Just as water slips off an umbrella, the Self is to be distinguished from the worldly activities that one involves in. One is to remain like the calf offered to the temple. Everything has to be offered to Brahmn; but even then, one can’t claim to be close to God - similarly, the one who does not live this way, can’t be said to be away from God; just as light illuminates all irrespective of any distinctions and can be partaken by all. Where there is light, darkness is absent. Where darkness prevails there is no light. Where one prevails, the other is absent. The mental predilections (attitude) are like the sun, the consciousness is to be kept cool like the moon.

272. Vairagya is like clothes being aflame. As vairagya increases, the radiance within, shines forth more brightly. It is not the body that, needs to be seated, the mind is to be

still. One whose mind is impure can't have Samadrishti. One, who does not strive, cannot easily be a Sadhu. It is by the path of effort – Sukshmabudhi (subtle Budhi)! Unless there is effort, the desire for the "world" (samsara), can't be eliminated. Land, women, and money – such desires are very difficult to eliminate. The merging of the Gunas and the unity of consciousness, is Purusharta. Just as soiled clothes are cleaned by soap, so too is the mind to be cleaned by the Budhi like soap and the cleanliness of Akasha is to be had. When one learns to stitch on the sewing machine, the attention is fixed on the fingers and not on the legs. Such is the cautious attention that is always needed on the mind. One's mind is to be steady and unwavering; it's in the Akasha that one has to reflect and contemplate – peace results. Such is Nityananda.

273. The one with pure conciousness (shudh chit) can be called by any name. What one calls as the train, is one's nature, the people are like Jnana, the stations are the Chakras (Yogic charkas); within these Chakras are minute channels; within the finest of these fine channels is the Kundalini Shakti, which is immanent as the Omkara like Kundalini channel; the subtlety within this has to be attained (Siddhi).

274. Some have billions of rupees; all can't have as much, at the same time. As is one's state so is the condition one begets. In the ocean there is unlimited water, the larger the vessel that one carries more is the quantity that can be fetched. As are ones predilections to any activity – such will be the fruits thereof. To go to places where there are Sadhus and Satpurushas, and to give ear to the words of such ones, are all because of past predilections. Once one has such predilections there is no necessity to cultivate the attitude of aversion separately, for these are the result of such predilections. This is the right moment to attain liberation.

275. For liberation, old age or youth is no criteria; as for wisdom, age is no barrier. For liberation this moment is the very moment. When one feels hunger, one has food. For the one without hunger, the question of time is irrelevant. One is to have more intense hunger for devotion (Bhakti). As the intensity of fire increases, the water gets warmer. Faith is such a fire. At such moment, peace remains like ice within the head. It fills up within and overflows outside. Contentment about everything and purity of mind is achieved. It is like giving away freely in charity without spending a penny. As it is initiated there, here too it begins. If there is contentment at one end it is enough. In a crowd of thousands, if the one ‘who has attained peace’ enters, all would partake a little of this peace. Just how much caution and composure that would be needed to go near a tiger? Such should be one’s attitude when one mingles in a place where thousands have gathered. To live in this world, there has to be more of contentment and peace. Peace is the mode to mingle amongst thousands.

276. In a market there are numerous goods for sale, just so, peace of different types has to prevail. When amongst thousands, one is to be firm and courageous. The doubt that one is amongst thousands, leads to the mind projecting as such, in actuality. Just as an aeroplane files without touching the ground, such too, should one remain without identifying the Self with the body. The ultimate, crowning glory is the resolve in the heart that, one is not the body. Just like the one traveling under the mid day sun, on seeing the shade of tree, sits below it and forgets the heat; so too, the one who identifies the Self with Paramantman, forgets about the existences of Samsara. It is only when one comes out of the house that the necessity of the umbrella arises, similarly, the state that one has achieved, has its own charm and luxury. If one sits in the house with all the doors closed, all that one can see are the articles within the house. Its only when one steps outside that one becomes aware of the external

surroundings. Thus, the senses are to be restrained by one's effort. Where the doors of the shops are closed, no trading takes place. Similarly the thought that one is different and the world is different, vanishes in the feeling of oneness/ unity. Similarly one is to be cautions about sensual objects. Like the horse controlled by reins, the senses are to be controlled. One's attention on the senses is to be stuck fast like the nail in a wall. The locale of the Budhi is to be within one's head. One's attention is to be concentrated above the neck and not below.

277. Doesn't gold glow when burnished in fire? Similarly the subtle thought process is to be blown upon and burnished. The universe has to glow from within. This is the way for the path of Budhi. Thus, Dharana is a method to understand. It's moving closer to the identification with the Atman. By Shlokas no understanding is gained. It was from understanding and experience that shlokas were formulated. It is the tree that is within the seed and not the other way around. It is not that the human is in the universe, it's the universe that is within human. The universe is manifested by the human. That which has been intellectually discerned by the mind is to be spoken. There is to be neither conceit in one's heart; nor should, there be any doubts or suspicions. The words that one speaks are not to be those that one doesn't believe. As are the thoughts, such is to be one's speech; about any other, there is to be neither deceit not hatred; when one is amidst many, one has to stay apart, with single pointed consciousness. The doubts and suspicions in the heart, are like the sun or moon, that are hidden behind clouds. The mind when pure is like the mid–summer sun. At times, the stars that are hidden behind clouds, come out and shine brightly; within a span of five minutes, the mind shows strikingly different moods. The internal state of the mind is to be dazzling like a star. Just like the stars that seem to fall, one's egoistic tendencies are to be shed. Akasha, so called, is neither visible nor can it be

perceived by the skin consciousness; it is only perceived by the subtle contemplation. By Vichara (enquiry/thought process), Vichara is to be understood. By Shabda (words/sound) Shabda is to be understood. By one's mind, mind is to be understood.

278. That which is within the Jeevatman is the Paramatman. One who understands all the Gunas (attributes) of Jeeva is the Paramantman. The merging of the nature of Jeeva is the Guna (attribute) of Nityatman (eternal Self). The raw mango when unplucked, is one with the tree. Just so, when Jeeva and Para are together in union, there is no separate identity. When Sat, Chit and Ananda are together as one, the three Gunas merge and this is called Yoga.

279. The Kundalini–Shakti is to be blown upon and illuminated. Once so illuminated, Jeevan Mukti is to be attained. Shraddha (Faith) means to hold on to VayuShakti (power of air) like one firmly holds on to a rope. By such a rope, Vishvas (belief) is to be bound. Faith means Dharana. In the dharana there is to be unceasing contemplation. By such contemplation faith is to be inculcated and stabilized. Faith is to remain filled in each and every Nadi of the body. One who does so, ceases to have a distinct state of Maya? The mind itself is Maya. The projections of the mind, takes various forms and shapes. In different contexts and circumstances it gives rise to everything, thus becoming both the cause and the effect, it leads to the "world in illumination" (Prakash Jagat). When Jagan Jyoti (universal illumination), Param Jyoti (supreme illumination) is realized as being one's own Maya, at such a moment one ceases to fear Maya. That, all that exists is merely one's own form, is to be held in the mind and meditated upon. With such Dhyan nishta (fidelity to Dhyana), the mind is to be steadied and such single pointed conciousness becoming the embodiment of Taraka, is Moksha. The path of Moksha is not too distant from the Self. As is the proximity between the ear and nose, such is it between sin and virtue. It doesn't stand

apart from Budhi. It’s like the states of happiness and sorrow being same to Budhi. By the path of Budhi, the destination of liberation is to be reached. To steady the mind in one pointed consciousness, is Moksha. That which is seen as Tanmai (within the Self) is Jnana. After this, even Jnana does not exist. At such a moment there is nothing to tell or to be told. It can be called a state of “absolute nothingness” (Shunya avastha). The Prana vayu (life breath) is like a rope. Even as one goes or comes, in fact at all times it goes on unceasingly in the same way. There is no divisibility in the Prana vayu (life breath). It has neither paradigm nor distinction as to time. It is only when it merges with Svabhava (the mental attitude) that, distinctions are perceived. The Jeeva, because of Bhedaguna (differentiating attitude), forgetting its own state merges in the various states; such a Jeeva, has to by Budhimarga (path of Budhi) be merged in the Oordhva gati. It is to be bound by the rope of Shradha (faith). By holding it as such, in the Oordhava gati one is to attain Moksha. It is by forsaking attachments to various sense objects that the state of peace is attained. Be at Peace! In the awareness of ‘iha para’(this world and that), such one’s remain as a miniscule entity; attaining to the state of Sachidananda. Such a one will be Nityamuktas (eternally liberated). Even in the context of performing Karma, the attachment to them is absent. Such a one being Nityamukta, will have unity (coherence) of consciousness; such a one vanquishes the Jeevagunas (attributes/qualities ofthe body). One has to know that until the attributes of Jeeva are not bonded, one is a long way off from liberation. Without such a unity nothing can be attained. Neither Yoga, nor Mukti (liberation) can be attained. If seen in a particular contest there is none without Yoga. All such Yoga’s are to certain objectives. It remains merged in each and everything. When one realizes that the two Jeevas are but one, this is the realization of “feeling of unity” (aikyabhava). This same Bhava appears in each and everyone. In all that there is, one has to have desire less Yoga. The Yoga without

the desires for the fruits there-of, is the path to Moksha. Doubts never cease until one attains Jeevabhava Aikya (unifying the attributes of Jeeva). Thus when anybody does something which one does not have love for, the thing being done looks like an act of insanity; but when one understands the same in a loving context, then it doesn't seem insane. When the perception of "this one" and "that one" are similar, nothing appears whimsical. The mind is like flakes of cotton blown in the wind, being absorbed in Bhakti is like soaking such cotton in water; such is Manolaya (dissolution of the mind). The mind-like cotton is to be soaked in the water of Jnana, by being Chitamukta (liberated consciousness). Merge, in the manner of such cotton. When involved in various activities, meditation upon the Atman is possible. The various things are all in the context of externalities, not to the inner state. When being involved in various activities, one has to keep the feelings for these, apart. Just as the driver of the car on losing the grip upon the steering-wheel, looses control, and meets with an accident; similarly, the mind has to be kept in the Budhi and steered. The mind should not be allowed to wander aimlessly. It has to be steadied by resolute introverted meditation (Anthar dhayana nishta). The mind is to be involved in internal commerce... in the inside, deep within the core; it is to be 'so developed' (vriddhigath). The Sukshma Budhi, this has to be expanded and swiftly circulated in every Nadi and merged in Chidakasha, oh mind! Oh mind, be eternally content! Oh mind, remain untouched by imaginations (Pratibimbh).

280. The one whose mind is dissolute in Samadhi is not ensnared by the Mahindra jaal (witchcrafts/sorcery lit.- delusional web of Indra- the Vedic God). Such a one has no fear whatsoever. To the Siddh Purush (accomplished one) there is nothing to fear in the universe. Seeing such ones, even the wild beasts and snakes become peaceful, all the animals become peaceful. Even those who disagree with

such a one, become peaceful. The moment Sadhus and Sants are seen they become still. What is the reason? It is because of doubts and suspicious that they becomes still. At such a moment, darkness is dispelled. At that moment the same Sadhuguna (qualities of the Sadhu) enters one's mind.

281. Every one doesn't feel hungry at the same moment. Similarly everybody is not liberated at the same moment; only the time for the occurrence differs. There are quarrels about different languages. In Hindi the taste of sugar is called 'mitta', but it may not be so called in other languages, all the same the purpose it fulfills is but the same. Even when used for variety of eatables, it ends up at the same place. To forget thousands of Gods and believe only in one, is the realization of happiness. At such a moment, contentment dawns. The one who believes a thousand Gods is never content, however much, such a one gets. Believing in two, there is no happiness; by having faith in one, happiness results. That there is only one God and not two, such a realization leads to the view that "everything is within the Self" (Tanmai). To view everything as the Self is the path to Moksha. There is nothing like rivalry; friendship prevails everywhere. By believing in two do not foster the vile tendencies. Believe in one and attain liberation. From where one has originated, when one takes birth, that is where one is to merge. By understanding both cause and effect, by being totally involved in all manifestations, one is reach the locale from where one has come. Then so reaching, one is to attain Moksha. Moksha does not come seeking anybody, one has to seek Moksha; by the path of effort one has to attain. Moksha means the freedom from "inner conditioning" of the Karmic bonds and keeping the inner state apart; to live as such, is the path to Moksha. Moksha is not something brought from somewhere else; it's not apart from oneself. To attain Moksha, without striving, makes it seem distant. Moksha is not something obtainable in one place or another; it is to be found within oneself,

merged with Budhi. By Budhi vichara one is to merge. Is ‘human’ complete? Such a question arises because of Maya, which leads to the creations of images (idolatry). These suspicious should be uprooted by the path of Budhi; then Jeeva will attain Moksha. As are the various issues about which each one’s love is expressed. Such is Bhakti. What are the different entities about which each person has Vishvas (faith) and has reaped its fruits? That, this entity is the ‘ultimate’, this has to be the belief. The resolve of one’s belief is not to be forsaken. There are none without Bhakti. In each being, Bhakti is immanent. In each one, that particular kind of Bhakti is as natural as the flow of water. Each one has a right to Bhakti of such kind. It pervades all; it encompasses everything. Pure Bhakti has to prevail. By the path of Akasha, one is to merge in Bhakti. At such moment, the steadying of dispassion(nishkama) results in Nitya Mukti (eternal liberation). By the path of Sushumana, merge. From the locale that one has taken birth, there one has to merge.

282. One is to reflect by the path of Budhi upon the subtle Kundalini shakti by summoning it into Vichara; this Vichara like milk by Shraddha (faith) should be boiled in the Prananadi (channel of Prana), so circulated one is to merge. As each Chakra is being crossed over, the Guna (attribute) of each Chakra becomes distinct and stays apart. As each Guna (attribute) changes there is a change in one’s birth. The vichara within the Charka, present as the life breath, on being raised to the Oordhva path, gives rise to peace and forgiveness. The five Charkas and five Bhootas (elements) have to be crossed over and one is to merge in the sixth Chakra. Thus by being liberated from the six qualities one is to remain as SAT, CHIT, ANANDA. By illuminating the Ajna, one is to merge in the Akashavahini mandala. Shakti and Shiva are to merge and sport together. Trikala bindu peetha (locale of the focus of the three time spans-past, present and future), within this Bindu is the fire of wisdom, such wisdom

is to be churned in every Nadi and merged in Prana linga. This Prana, on merging in the Shivalinga, it has to sport with the one and the only Self. By vanquishing both, Mantra and Yantra one is to live without Mantra or Yantra. The Budhi, by the path of Akasha is to be merged in the Shirshakasha (centre of Akasha within the head)– which is the locale of the "great rising" of the Atman. The varried attributes of Karma are to be oblate and by the path of Shudhakasha (pure akasha) the Jeeva has to move and unite. The palace of Jeeva is its being seated within the Sushumana. All the Jeevagunas (attributes of life) are to be oblate. The ideas of "mine and your" are to be dissolute; by uniting the Gunas (attributes) of Jeeva eternal Sidhi is to be accomplished and one is to live fearlessly . By knowing the path of Atman, Oh mind! Anna dhana (food given in charity) is to be performed. In this "Anna dhana" (food in charity) one is to merge, oh mind! By knowing the path of Atman, both life and death are to be conquered, oh mind! Be liberated, both in life and death, oh mind! Be eternally silent, oh mind! When the light of Budhi emerges one will understand one's Gunadoshas (good and bad attributes). The creative state of the mind too, will be known. Like one's reflection in the mirror, the Budhi will become aware and know the imagining and fantasising (projections) of the mind. Just like the reflection of the sky in water, one's gross natural attributes and the subtle, will be seen as being apart and distinct. Such will be the one, who has experienced the Atman. As is one when underwater such is the internal state; that means, all shapes and forms are shaped by the mediums. So stay sunk in the water of Jnana. In the Ganga like Atman, wash away all the sludge-like mental predilections. Experience this Ananda! Be liberated! When one sits or walks or even when asleep, one is to be merged in devotion, to the path of Mukti. There is no prescription as to the time or the day. Even in the midst of others, the mind is to be steadied by the path of Akasha. The nectar of Mukti is to be imbibed with devotion. Both Bhakti and Mukti (devotion and liberation) are to be merged

into the one Omkara like form, and one is to stay merged in this. The ten senses are to be enslaved by the Budhi, into the condition of a wingless bird. In the Prana which has ten facets, merge by treading on the path of singularity. Live by having Antarshanti (inner peace). Merge in the ‘etheral consciousness’ (chidakasha). Be liberated by having ‘Samadrishti’. Being liberated, eperience the world. The body is like a steam engine, Jnana is the steam, viveka (discerning wisdom) is the movement, Shradda (faith) is the track of rightness; the Budhi is in the place of the driver, the digestive system is the boiler, the blood vessels and nerves are the screws; by the subtle path, that. means the path of Buddhi, one has to move to merge in the Atman. Be merged in peace. As the train moves on the tracks, similarly one’s thoughts should move on the path of Budhi.

283. When the train moves over the tracks they seem to be but one; but in fact they stay apart. The tracks are the path for gross passages. The train means movement by the path of subtle Budhi. Similarly the connection of the Atman and the body should be transported by the path of Budhi to the state of eternal peace. As the train is linked to the coaches, the Jeeva and Para are to be linked. The attributes of the body (Shariragunas) should be severed by Samadrishti. May the Jeeva reach the temple of eternal liberty.

284. Meditation, Manas and Shradha, these three are to be merged by Antarbhava in the subtle point in between the eyebrows (Sukshma bindu bhrumadhya) and thus one is to be united. In the Omkara bindu (point of Omkara) the pure Chitvrittis (attitudes of pure consciousness) are Niramaya (unstained / unsullied). So being, it is to be channeled unceasingly by the path of Budhi. Dharana, by the path of Samadhi, with ultimate fidelity, the mind has to be steadied. One is to live with one pointed consciousness. For the Chit (conciousness) to be steadied in the path of Akasha, Samadhi is the only mean. Oh Jeeva! Enter, the Akasha. Once the Jeeva merges into the Akasha the universe doesn’t

remain a separate entity. Oh mind! One is to be liberated from all thoughts and ideas related to the body. To steady the consciousness without taking the “path of effort” is very difficult. The one who is forever in Samadhi the idea of identifying with the body remains seprate. For the one always in Samadhi, the gross and the subtle remain distinct and separate, like the kernel of a dried coconut. For the one who is aware that the Self is not the body, for such a one Samadhi is not a distinct state that’s apart. Such a one is always in Samadhi, the singularly absolute Samadhi, the absolute Shiva Samadhi; the internal dissolution of the mind-Samadhi. For the one immersed in the sugar like Jnana, there is no distinct idea as to sugar (sweetness). For such ones, the externally manifest, are of no importance.

285. The Shakti of Omkara is like the reservoir of water. It moves in all directions. It is inside and outside, it is all pervasive and like Budhi, it is merged in the state of creation, as soundlessness; this soundlessness and sound merging in the Budhi leads to the Budhi being merged in Omkara and the Omkara being merged in Budhi. The Omkara is immanent in the universe and the universe is immanent in Omkara. Both Omkara and the universe are immanent in the Akasha. The Akasha is immanent in the Budhi. The Budhi is immanent in Akasha. Both Budhi and Akasha are immanent in Omkara. The Akshara (deathless state) is immanent in Budhi. The Akshara and Jnana are immanent in Budhi. The Budhi is immanent in Atman. The Atman is immanent in Budhi. The forms, shapes and thoughts, by the path of Budhi are oblate to the Atman. The cause and effect are but one, to the Atman. Knowledge and ignorance, by the path of Budhi both merge in the Atman. Peace is like Akasha, it is clear. In its pristinty, it remains above both purity and impurity. Even after being eternally pure, and being without shapes and forms, the shapes and forms being immanent in Budhi. Being all pervasive, it appears equably everywhere and in all embodied shapes

and forms. It does not need to be with any aim or purpose. Neither is any purpose to be attributed to it. It has to remain unallied. Peace is the Paragati (transcendent/ supreme state), by the path of Budhi it stays apart from both, the mundane (iha) and the transcendant (para). Peace is untouched by hapiness and sorrow. That there is only one Atman in all, such a realization by the Budhi, is true Peace. Peace is the habringer of happiness, both to the mundane (iha) and the transcendant (para). This the ultimate inference of the Vedas (divine wisdom).This is the Principal of the Sadhus(the one's who have achieved attainment). This is Purusharta (ultimate goal of human life). This is succesful Jeevan-mukti (liberation in life). This is the ultimate truth. This is the most supreme. This is the complete entirity. This is selfless Bhakti (devotion). Selfless Bhakti is desirelessness. Desirelessness is Niramaya (beyond qualities). Niramaya is the inference of "IT" (ultimate divinity). Desirelessly in truth - do service, oh mind! The inference called SAT, the CHIT (consciousness) like Jeeva, are at all times within one; by Budhi and Vichara adulate, oh mind! In the great illumination of the Budhi, let the entire universe be seen as the embodiment of the Atman. The dream state, deep sleep (shushupti) and wakefulness (Jagrat) are to be merged; one is to stay in the awareness of the Atman. The great peace is to illumined by the Atmic awareness. By knowing the universe, glorify it! By one's Budhi, one is to know the universe and the mind. It is not something that can be gained by the knowledge understood by others. It can be known only by contemplation and reflection, within the Self. Truth! The very embodiment of Omkara! Let it flourish!The attributes of the consciousness are to be oblate to the Budhi. Let truth prevail! May consciousness be dissoluted. Let truth be the embodiment of Taraka. Being the embodiment of Taraka, in samadrishti- see the world. By knowing the idea of oneness/unity, the ideas of "you and I"; by Samadrishti- "truth and eternity" are to be understood. Apart from this there is nothing! Know it to be

as such, forever! This is the state of ‘SAT CHIT ANANDA’. The origin and the end is truth. There is only one truth; the idea of duality leads to doubt and uncertainty. The conclusion of ‘only one’ is the ultimate awakening. By contemplation within the heart, by reflection and meditation, establish it. Truth means Sadgati. Truth is the sugar. Sugar is the nectar of the mind in the tree of ‘Nirvikalpa’‘ (devoid of infirmities). This nectar of the mind is the Jnanamrta. This nectar of Jnana is the nectar of Yoga. This yogic nectar in all its attributes is to be merged by the path of Oordhva, oh mind! In Shiva like Ganga, all the doubts and suspicions within the Self, are to be washed clean and one is to be bathed in peace! Shiva and Shakti, the embodiments of Omkara are to be brought together and merged. All doubts with regard to the attributes of various shapes and forms are to be seen by the third eye; the enemy that, is lust, is to be burnt and the ash is to be smeared all over. One is to merge in Shiva and have the third eye. One should become Shiva. Shiva is what one ought to be! the idea that one is different from Shiva, because of suspicious and doubt, is to be incinerated in the middle of the five senses and five fires. The Jeeva is to mediate and its attributes are to be oblate. By the path of dispassion, the five nectars are to be imbibed, moment by moment, Oh Jeeva! By the path of Tatwa one is to merge in the meditation of the supreme. Once truth is know, death holds no fear. Once death is understood the ideas of “I and mine” perish. It is truth that prevails forever. The ‘I and mine’ thought leads to fear of death. It is an obstruction on this path. After knowing the world, if one were to forget and sleep, such is death. At such moment, it becomes an external state. The inner state is not separate. At such moment, if the senses are turned inward and inculcated in to the Self and then contemplated upon, the ideas of “I and mine” are dissolute. If the Jeeva is suddenly awakened and activated in worldly matters, the sleeps that result subsequently, is to be understood. This is the state of Jnana. The cause of birth and death is attachments; the cause and

attachment being inter-related, these appear like shadows. These attachments are within one. The one who keeps the Budhi in a state of contemplation has no fear of either, birth and death. Desires are the main cause of birth and death. Mind being enslaved to desire, leads to the necessity of partaking both of happiness and sorrow, by the body. When desires are subjugated by the mind, there is no trapping in happiness or sorrow. When the mind is enslaved by desires, the need for other means of self preservation arise. When one has fallen prey to habits, it leads to birth on a lower plane. Whatever be the habit, it is to be within one's control. It is to be enjoyed when one wants and abstained from, when one doesn't need it. To such extent is the mind's control necessary. What is done by mere imagination is impermanent. That which is done by Budhi vichara by an embodied being, subsist as something permanent. Mere imaginations and fantasies are transitory. Imagination has the span of the little finger and Budhi, like that of middle finger. What is meant as Vasana is the extreme attachment to particular objects, such is Vasana. These vasanas are the cause of birth. The various vasanas that arise, from moment to moment, because of the bodily-nature (dehadharma) are similar in nature to the bubbles of water that keep appearing and vanishing. The body remains a separate and distinct entity. The love/attachment for any object increases and persists, such is vasana; for this vasana to be fulfilled a body has to be taken. This vasana in whatever forms it subsists, its reflection enters within the very being of such a one. In such family it is created and thus comes into being. The one with such a vasana, in whatever activities involved, it is the body that is animated. That apart, the vasana appearing as love, appears as a seprate entity, springing up a new creation 'then and there'. If by such a body the vasana can't be fulfilled, then the body is afflicted by diseases, it departs from such body, again at such a moment, a new creation springs up. When the body departs, a new birth results. This birth is for the fulfillments of these

vasanas (attachments). Whatever be the kind of attachment, so will be the kind of birth. It is just like walking; can one walk only with aid of one leg at a time? Only when a feet touches the ground the other can be raised. The past vasanas work accordingly.

286. 'Dispassionate Bhakti'(nishkama bhakti) is not for gaining 'immediate'(Iha) happiness here. Such 'Bhakti is not related to the nature' (Prakriti sambandh). Nor is it for averting of any miseries. Adversities and Bhakti have no relation whatsoever to each other. It is neither aversion to the body. This Bhakti has to proceed further on and never slip backwards. Such Bhakti is to be held on to fast within the Hridaya kamala (lotus heart) with deep faith, like the grip of a mountain lizard, even in the face of extreme adversities. By the path of Bhaktiyukti (devotional union) merge in Shakti. Bhakti by various Upadhis is to be purified within and merged in pure aversion; by strengthening aversion, one is to be independent of the senses. (The giver of peace the animator of the universe is 'Omkara' that exists in all). In the peace giving lord of the universe, steady the Bhakti(devotion). This is real Bhakti. This is eternal peace. This is the self – effulgent illumination. This is the conclusion called 'SAT'. The Purusha Prayatna (human effort) is necessary for the 'iha-para' awareness. This is Sadananda mann (unceasingly blissful mind). This Sadananda mann (unceasing blissful mind) is the seed immanent in everything. This Sadananda mann, which is the subtle seed in everything has to transform into Budhi vichara and flourish. This Sadananda mann (unceasing blissful mind) remains as Niranjana (stainless/ unblemished). It prevails as the "all pervasive omnipresence" (Niramaya) existing as the Budhi, present as what is called as the doer (Kartru), being the omnipresent witness, this is what is 'SAT' for both "iha and para" (this world and that). It is inside and outside, existing everywhere as different instances. It is motivator for the both "cause and effect" (karana–karya) for 'wisdom and

knowledge’ (Jnana – vijnana) and it remains as the witness. “OM” Nirapradhi Atmanan sarvasakshi (the flawless, sinless and eternally witnessing Atman). This is the Jagadguru (the universal Guru). It is the ornament/glory of the universe. It is the universal father. It is the universal mother. It is ‘Omkara–bindhu’. It is ‘ma’, ‘aa’ ‘ee’. Om is the awareness of ‘Char’ (the most mundane) and ‘Para’ (the most transcendent). Om - the inference, the judgement, Om! Om!